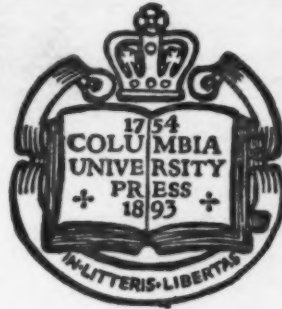


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Anglican Theological Review



EDITED BY

SAMUEL A. B. MERCER and LEICESTER C. LEWIS

Professors in the Western Theological Seminary, Chicago

In Collaboration with Representative Scholars
throughout the Church

VOLUME II

OCTOBER, 1919

NUMBER 2

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MESSAGES TO GENERAL CONVENTION

WHAT CAN WE DO FOR UNITY?

By FRANCIS J. HALL, General Theological Seminary, New York

I have been asked to define, on the eve of our General Convention, the message concerning Christian unity which the providential circumstances of our time appear to give to this Church.

That the problem of organic reunion between the sections of Christendom now externally separated is urgent—increasingly so—has become very apparent. The need of unity is being increasingly felt, and from various directions come earnest demands that this Church shall do something for it. An important proposal for determinate legislation in that direction is now before the Church. It comes from Congregationalists and members of our own Church who are held in high honour by all who know them, and therefore demands earnest, patient and sympathetic consideration.

But we cannot afford to be unsympathetic with the great mass of conservative Churchmen, who are likely to be quite unready for such radical action. The problem of unity is very complex, and has only begun to be studied seriously. The sense of stewardship affects men's consciences, which cannot be hastily won to approval of action that violates previous ideas of faithfulness. Time for education is a

vital factor, whatever the more advanced workers for unity may think of the merits of a given proposal. The sacred cause may easily be set back by premature schemes.

I. THE PRINCIPLES OF UNITY—THE QUADRILATERAL

The only definition of the principles of unity given by this Church is found in the *Declaration on Unity* of 1886.¹ Contrary to the popular impression, this definition is not to be looked for in the four articles appended to it—the so-called Quadrilateral. These are given only as illustrative parts of a larger body of necessary principles, and are specified as thought to afford a suitable basis or starting point for conference on the conditions of unity in general.

In the body of the Declaration, the bishops say that Christian unity can be restored "only by the return of all Christian Communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence." The reason given is that they constitute "the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men." The four illustrations appended—the Quadrilateral—are introduced by the words, "As inherent parts of this sacred deposit . . . we account the following." That is, the Scriptures, as the Word of God; the truths summed up in the Nicene Creed; the Sacraments of Baptism and Holy Communion rightly administered; and the Historic Episcopate; are expressly included within the deposit of Faith and Order which was permanently committed to the Church by Christ and His Apostles. On this ground they are declared to be "incapable of compromise or surrender."

The world, unfortunately, has taken note of the Quadrilateral only. And this Church is supposed to have offered it

¹ *Journal of the General Convention*, 1886, p. 80.

as a sufficient basis of unity, and to have abandoned the doctrine contained in the Preface of the Ordinal, that the Episcopal ministry is of apostolic origin. As we have shown by appeal to the Declaration in question, *this Church maintains that the road to Christian unity is by way of general restoration of all integral elements of the deposit committed to the Church by Christ and His Apostles. And full identification of them is left to the labours of future conferences.* Such is the official unity platform of this Church, and it should be remembered in reckoning with any proposals looking to unity.

2. THE PRESENT METHOD OF THIS CHURCH

In publishing this unity platform our bishops did not commit themselves to any particular scheme for restoring and preserving unity. Even the Episcopate, it was declared, should be "adapted in the methods of its administration to the varying needs of the nations and the peoples called of God into the unity of His Church." The stress was laid upon conference, and with but one slight exception this plan of procedure has been consistently adhered to. Formal and official participation in the Federal Council of Churches, for example, has been refused. The exception referred to is the adoption of a Canon permitting our clergy, with the bishop's approval, to invite Nonconformists to address our congregations on special occasions. But this concession has not at all helped the cause of unity, and the Church has been led to reemphasize conference as constituting "the next step" towards unity.

It is this because much mutual education is needed before sufficient agreement can be reached in things deemed vital to Christianity to make formal negotiations or direct approaches towards reunion successful. Except as between Communion having no vital differences with each other, such methods are necessarily regarded by many under present conditions as imperilling God-given stewardship. Therefore they threaten the unity within which they are thought to promote without.

Waiving *for conference purposes* all postulates of unity except the Divinity of Christ—even those set forth in the Quadrilateral—our General Convention of 1910 initiated the current movement to secure a conference between Christian Communion throughout the world on the questions of Faith and Order which are involved in attempts to reunite them. This method was declared to be the “next step toward unity,” and care was taken to exclude from the proposed conference all legislation and resolutions. Pure conference was emphasized.

The advantages of this method, and of the exclusion of more direct ones at present, that is, as between Episcopal and Nonconformist Churches, are clear. It permits all types of Christians to get together, to gain better mutual understanding, and to clarify the problem of unity without any initial prejudice to existing convictions. It also affords needed evidence of mutual friendliness, and will help to deepen this friendliness into the Christian love which is a primary condition of true unity. Those only who through previous mutual contact have learned both to understand and to respect each other can hopefully negotiate for unity, and such negotiations cannot avail until the peoples behind the negotiators have in significant measure entered into and accepted their vision and readiness to proceed. There is need of a previous and long continued educational campaign—conference giving such campaign its coincident agitation in various Communion, and the discussions that will surely follow extending its benefits to Christian believers at large. To inject determinative schemes of advance towards reunion, before this educational method has done its work, is to evoke discord just when every cause of suspicion should be carefully banished.

The conference method has already demonstrated its fruitfulness in the striking pronouncements of certain British conferences—directly occasioned by the World Conference movement. These pronouncements show notable progress

on the part of certain Nonconformist leaders in perceiving conditions of unity not previously acknowledged by them. The significance of this progress can easily be exaggerated, and has been over-estimated. It is confined as yet to a few choice souls. But it affords a real beginning—one made possible by the conference method, and likely to be advanced and widened by its continued working, if it is not disturbed by premature schemes designed to force the pace.

3. THE CONGREGATIONAL PROPOSAL

It is in this pace-forcing light, that I am constrained to regard the proposal to confer our Orders, under certain conditions and stipulations, on Congregational ministers, without requiring either their abandonment of their existing denominational status or their full conformity to the Church's Faith, Order and discipline. The scheme has been likened to that of the Roman Catholic Uniats, but it does not, as does the Uniat scheme, require a full acceptance of the authority, doctrine, sacraments and worship of the Church which sanctions it. There appear certain obvious and, as very many of us believe, fatal objections to its adoption.

It requires concessions for which, whatever else may be said about them, neither Congregationalists nor Episcopalians at large are yet prepared, as can be seen in the editorial and correspondence columns of religious periodicals on both sides. And I know that not a few competent thinkers in our own midst regard the proposal with grave alarm. Only at the cost of abiding discord within can the proposed Canon be adopted. Moreover, the proposal is likely to retard the cause of unity in other directions, especially in that of the Orthodox Eastern Churches, which will find it hard to believe that we are really loyal to the priesthood when we confer it so indiscriminately and with such slender safe-guards. Can these consequences be disregarded in wise efforts to promote unity?

But there are also questions of conscience—growing out of

sense of duty to guard the deposit of Catholic Faith and Order from every form of compromise or surrender. And Churchmen ask, Is it consistent with our stewardship to confer the priesthood upon men who accept it merely in the supposed interests of unity, while plainly rejecting the Church's doctrine concerning Holy Orders? Again, is it right *in se*, especially for the sake of an experiment of doubtful outcome, to provide wittingly for the administration of the Sacrament of our Lord's Body and Blood to congregations of people who do not accept the Church's doctrine concerning that Sacrament, some of whom are unbaptized, none of whom are either confirmed or ready and desirous to be confirmed? Finally, do the slender requirements of the proposed Canon afford sufficient safeguard for an indubitable consecration of the sacramental elements in accordance with the universally accepted requirements of the Catholic Church; and do they afford any safeguard whatever for the Godward aspects of the Eucharist, as the Church's highest act of corporate worship?

Having in view the present form of the proposal, many of us are constrained to answer all of these questions with an unqualified negative. And for my own part I cannot imagine any modification of the proposed Canon, short of its abandonment, that will remove all of the intrinsic difficulties thus indicated.

It has also to be remembered that our Constitution and Ordinal alike require all persons ordained by our bishops to accept and minister the full doctrine, discipline and worship of this Church. This requirement can be modified only by the action of two successive General Conventions. Is there not reason to believe that any attempt to alter these constitutional safeguards will completely upset the peace of the Church, and, if successful, will lead many to reconsider their allegiance? In any case, it seems clear that the proposed Canon cannot be constitutionally adopted at the coming Convention.

I cannot, of course, foresee whether the proposal under discussion will be modified, or even abandoned, before my words appear from the press. I have to furnish copy at the end of June. But I wish to say that my confidence in the desire of the proposers of this scheme to promote the highest welfare of the Church is not at all contingent upon the disposition which they may decide to make of their proposal.

4. ENCOURAGING PROSPECTS

Factors are steadily working for the cause of unity, the effective results of which are not at all dependent upon any present legislative action; although such action may divert men's attention from the true road to unity by dragging a red herring of side issues across the trail.

(a) The call of the Holy Spirit to unity, now heard only by those who are most alive to the meaning of new spiritual movements, is beginning to reach the minds and consciences of Christians at large in every Communion. If their willingness to listen is not upset by premature schemes, time will bring about conditions much more favourable for wise handling of the problems involved in restoring unity.

(b) A cosmopolitan spirit is rapidly gaining possession. A new freedom of interchange of the results of Christian studies, between competent spiritual students of every Communion, is likely ere long to provide a world-wide arena of earnest and continued Christian comparison of ideas concerning the questions of Faith and Order which now separate believers from each other. Under such conditions the well known power of truth to prevail is likely to break down many misapprehensions and barriers of prejudice, now making every scheme of union abortive, except between Communions whose differences are comparatively superficial.

(c) The leaders of Christian thought are now beginning—only beginning—to perceive the unintelligence of controversial negations, and are studying and stressing the positives of Faith and Order upon which alone any abiding unity can

be based. Increasing knowledge of primitive Christianity is facilitating this new and fruitful method of study.

(*d*) The war has given a heavy shock to provincial and sectarian standpoints, and a new friendliness seems destined by the Spirit to grow into a discerning love against which no traditions and vested interests can permanently hold out. Signs are not wanting that a tide is beginning to rise, even within the Roman Communion, which cannot fail in time to submerge Vaticanism in a flood of intelligence and catholic feeling utterly fatal to its present divisive claims.

Our time is pregnant with great offspring, capable when brought to birth of solving the problem of unity with spiritual wisdom and success. Let us take care lest we bring about premature labor, and the birth of a stillborn child. Such is likely to be the result of hurrying matters.

5. THE MESSAGE

Unless the considerations here brought forward are radically at fault, the message concerning unity which existing conditions and opportunities convey to this Church is that we should devote ourselves for the present to (*a*) prayer and the cultivation of mutual love between Christians of different Communions; (*b*) more earnest study and persuasive setting forth of what we have learned to be the integral elements of Faith and Order committed by Christ to His Church; and (*c*) conference concerning these matters with our separated Christian brethren—incidentally promoting with all our might the success of the proposed World Conference, and avoiding schemes designed to precipitate visible results for which the Churches are as yet quite unprepared. It is a time to be contented with educational work. When this has been sufficiently advanced, God will surely open the way to more formal steps. Let us have faith, and work with patient acceptance of present limitations.

ON THE PROPOSAL FOR CLOSER APPROACH TOWARD UNITY

By WILLIAM T. MANNING, Trinity Church, New York

I recognize the strength of some of the arguments against the proposal and am very conscious of its risks and difficulties. My own judgment, however, is that in view of the great need of some positive action, the experiment ought to be tried in spite of its risks and difficulties. This is my judgment; but I can quite understand the point of view of one who feels that the risks are too great. Certainly any additional safeguards which can be suggested and which are practicable are to be desired.

There are some points in favor of the proposal which, I think, have not been brought out clearly at present in the discussion.

1. It is a striking and a touching thing to find representatives of a Protestant body openly and formally acknowledging that while they have a ministry of its kind, they have not the priesthood and to find them asking for the priesthood and engaging after receiving it to minister the Sacraments in a manner carefully prescribed; and also to remain always in communion with and under the discipline of a Catholic Bishop. This is a tremendous step for these men to take and should be a great object lesson to all Protestantism.

2. People ask why men who are willing to accept all that is contained in the proposal should not simply come into the Church. There is a misconception here. Those who ask this question really mean that our Congregational brethren should come into the Episcopal Church. But surely we are not greatly interested in causing Congregationalists to become Episcopalians. We want to do a far greater thing than that; namely to bring them into the Catholic Church,

although leaving them in some respects in a situation which is temporary and not wholly satisfactory but which it is hoped will lead soon to better things. The bishop with whom this priest so ordained is in relation will deal with him in the capacity of a bishop of the Catholic Church and not as a bishop of the Protestant Episcopal Church. Incomplete and temporary as this arrangement is it seems to me that in some respects it would bring not only the Congregationalists but ourselves also into a more truly Catholic position. Our participation in this Uniat arrangement would lift us a little out of our narrow Episcopalian rut.

3. Again those who ask why these men do not come into our communion do not, I think, realize that under the Congregational system and under the provisions of this proposal, the minister cannot move in this without the sympathy and indeed the formal assent of his congregation, so that we are dealing not with an individual but with a body of people who constitute an ecclesiastical organization, from their own point of view. To demand that they should come into the Episcopal Church is equivalent to saying that nothing shall be done at all; and as I have said above, why should they wish to come into the Episcopal Church or why should we wish them to do so. Our only desire should be that they should enter into the household of the Catholic Church, and that is what this proposal aims at. The fact that the minister cannot act without the consent of his congregation seems to give good hope that the congregation will not remain permanently without confirmation.

4. It is certainly a remarkable thing that these priests, so ordained, should assent to the explicit statement which accompanies this canon, which contains such declarations as the following: "The sense or intention in which any particular order of the ministry is conferred or accepted is the sense or intention in which it is held in the Universal Church." "The like principle applies to the ministration of sacraments. The minister acts not merely as the representative of the

particular congregation then present, but in a larger sense he represents the Church Universal; and his intention and meaning should be our Lord's intention and meaning as delivered to and held by the Catholic Church. To this end such sacramental matter and form should be used as shall exhibit the intention of the Church."

5. I believe that it is said by some that we cannot trust these Congregationalists, even though they put themselves under these solemn obligations. To this I cannot at all assent. I believe that men who call themselves Congregationalists are, on the whole, as much to be trusted and as likely to keep their obligation as men who call themselves Episcopalians, Presbyterians or Catholics.

I have stated these points only because I have not seen them brought fully into view in discussion, not because I think they will necessarily be convincing. I quite recognize that there is room for two opinions among men equally earnest, intelligent and loyal to the faith, as to the advisability and practicability of this proposal. It is highly experimental; and it is not an arrangement which anyone would regard as permanent or final. But as a step towards the healing of schism, it is in my judgment worthy of trial, though I am anxious to hear all earnest criticism of it, so that any remediable weaknesses may be exposed and any further possible safeguards added.

THE PROPHESYINGS AND THE CLASSES

By ARTHUR WHIPPLE JENKS, General Theological Seminary, New York

There is a curious parallelism between Shakespeare's *vaticinatio post eventum* concerning the reign of Queen Elizabeth which he puts upon the lips of Archbishop Cranmer, and the popular characterization of the course of ecclesiastical affairs in her reign as the "Elizabethan Settlement." The great dramatist (with the Queen probably in the audience or at least having listened to the reading of the play) compares her to the Queen of Sheba—

"Saba was never

More covetous of wisdom and fair virtue
Than this pure soul shall be; all princely graces,
That mould up such a mighty piece as this is,
With all the virtues that attend the good,
Shall still be doubled on her; truth shall nurse her,
Holy and heavenly thoughts still counsel her:
She shall be loved and feared: her own shall bless her.
God shall be truly known: and those about her
From her shall read the perfect ways of honour.
She shall be, to the happiness of England,
An aged princess. . . .

But she must die;

She must; the saints must have her; yet a virgin,
A most unspotted lily shall she pass
To the ground, and all the world shall mourn her."

(Henry VIII, Act V. Scene V.)

This idealized estimate may be set over against the interpretation of the history of the English Church in her reign which has become widely traditional but which ceases to be convincing with a careful study of the subsequent three centuries. Queen Elizabeth was a remarkable woman. Her personality was of the type that cannot remain merely dominant but continually domineers. She would have her own way. That way was synonymous with order in her realm,—

order in every department. That order was economic, rather than order based upon deeper principles. Any "settlement" must be, in her policy, a cessation of outward violations of the laws of the English kingdom. Both her half-brother, Edward, and her half-sister, Mary, had introduced elements of discord, the former by espousing Genevan and Calvinistic theological tenets—foreign Protestantism—the latter by reacting toward papal usurpation. Both were in conflict with each other and with the National Church of which she was content to be declared "Supreme Governor," while Edward and Mary had continued to hold the title of "Supreme Head." Hardly a point at issue in ecclesiastical affairs was examined and decided on the true and deeper merits of each question. The continual policy was that of bringing immediate order out of present chaos. To accomplish this was, indeed, no small achievement. The suspense of hostilities, even under compulsion, afforded opportunity for a right theology to develop which should go beneath the surface of selfish and ambitious antagonisms, and for a readjustment of relationships which had been wrenched and distorted in the three preceding reigns.

Such a readjustment and such a re-statement did begin in Elizabeth's time. But that the process was completed so that there was a final settlement is a fallacy which has indeed been persistently maintained, but which is widely exposed by the fuller and less prejudiced estimate of historical examination. The decisive consideration, in the face of which no one can reasonably argue from the old hypothesis, is that every question of moment concerning the Church, its order and theology, which was summarily disposed of and shelved by Elizabeth's policy in her own day, turns out not to have been "settled," but to be very rampant and challenging more than once during the intervening centuries, and to constitute the starting-point for the most threatening movements of the present day in the Anglican Communion. Far truer than the discredited implication contained in the

term "Settlement," as a description of what actually occurred in Queen Elizabeth's drastic measures concerning religion, would be Macbeth's remark: "We have scotched the snake, not killed it."

Roman and Protestant controversialists have been alive to the true significance of Elizabethan Anglicanism for a considerable time, and have cleverly shifted their points of attack from the reign of Henry VIII to that of his able daughter who so strongly resembled her father. Questions on doctrine, discipline, and worship, on Prayer Book, Orders, continuity, uncatholic and anti-catholic systems, which are quite satisfactorily disposed of if made to turn on procedure before Edward VI, are now propounded again with disarming *naïveté* in connection with Church history in the latter half of the sixteenth century. Both species of antagonists have discovered a weak spot in the defensive armour of Anglo-catholicism, viz. that courses of action in that period were really *ad interim* measures, the line of least resistance, the postponement of fuller examination and definite application of principles. This is palpably the case with the Ornaments Rubric, the Book of Common Prayer in general, the Canons of 1571, and doctrinal statements of a polemical nature set forth in collections of Articles. In every one of these there is an evident lack of finality. All these were left up in the air so far as the real issues were concerned. The subsequent history in each case and the forced explanations which are continually forthcoming in order to square these statements with the catholic position of the English Church are evidence of their inconclusiveness.

A significant and delightful incident is related of Bishop Gore that illustrates this point. A young clergyman who found in the Thirty-Nine Articles and subscription thereto a stumbling block had been referred to Dr. Gore to solve the difficulties. The two walked and talked for an hour in the palace garden while the Bishop of Oxford very carefully went over the doubtful points and showed that the language of

certain Articles in which they were contained was capable of interpretation in accord with Catholic doctrine. "That is all very well, my lord," commented the young clergyman, "but I wonder if those who composed the Articles really meant them to express Catholic doctrine." There was a pause, and then in reply the bishop simply echoed his companion's words, and said, "I wonder, too."

The afore-mentioned instances of matters left in suspense are widely understood by students. Nevertheless a patient re-studying of them is imperative in view of the persistent fallacies contained in allegations of reformation and settlements. In addition, however, there is a series of further unsettled points. This other series lies back of some of the disturbing assumptions and movements that trouble the waters of Western Christendom today. Questions as to the status of Anglican bishops in relation to the English State, the sufficiency of the Ordinal and the Intention thereof, what the English Church has denied and rejected or has not denied and rejected on the position of the Bishop of Rome, and the relations between the Church and the Separatist bodies and their official Ministry, are being raised with greater frequency. In every one of these the inconclusiveness of action three centuries ago becomes a premise in a fresh syllogism, which may be forced in one direction or another, according to the nature of the other premise with which it is combined.

For example, the undoubted cessation of intercommunion between the English Church and the adherents of the Roman See is assumed to mean that the English Church denies any prerogative position to the Bishop of Rome, even the primacy of honor. An examination of the events which resulted in the breaking off of intercommunion shows that political issues entered in chiefly if not solely, and that the ecclesiastical and theological aspects of the position of the Bishop of Rome were not under special adjudication at the time. Those points were not dealt with in a corporate and official manner. Hence no premise is allowable which assumes the admission or the denial of the primacy of honor.

In this paper, however, the intention is to do no more than to lay stress upon the untenableness of the assertion of a "settlement" of Church problems in Elizabeth's time and to suggest re-study and re-examination of evidence before counting securely upon generalized positive or negative assertions. The fuller consideration of several of these subjects is reserved for projected treatment. One aspect of Church life which bears upon issues under immediate discussion today may fittingly be brought briefly forward, because it has so largely disappeared from ordinary observation and knowledge. We mean the episode of the so-called "Prophesyings" under Presbyterian auspices which disturbed and threatened the peace of the Church while Grindal and Whitgift occupied the See of Canterbury. Out of this episode grew a related piece of machinery—the *classis*. The former gave the opportunity to develop intense individualism in teaching. The latter was an attempt at a religious oligarchy, "ring-rule," in modern language, or the plan of having an *imperium in imperio*, a church within the Church.

When the emphasis is laid upon the "prophetical office" in the Christian Ministry and it is urged that so far the ministries of the Separated Bodies coincide with the Catholic Ministry, it would be advisable to remember that the preaching or prophetical office in the Church's Ministry is always safe-guarded by the promise of fidelity in teaching what the Church teaches and in banishing and driving away erroneous and strange doctrine from the Church's standpoint. Mere pulpit oratory is not the prophetical office of the Church. This is where a fallacy is exposed. The true Christian prophecy is synonymous with "casting down imaginations and every high thing which exalteth itself against the knowledge of God and bringing every thought into captivity to the obedience of Christ." (II Cor. X. 5.)

This species of an "open pulpit" under the guise of prayer meetings as "special occasions" was forbidden because of irregularity and it was the Queen who saw the element of

disorder and discordant teaching that lurked behind the specious and plausible scheme. But the suppression of these prophesyings was based upon their illegality, an inconclusive argument. The real reason, which was foreseen but not advanced, was that where "special occasions" or "free prayer" are held to mean emancipation from fidelity to revealed truth such irregular assemblies become the means of sowing seeds of unsound and unwholesome teaching that must bring forth evil fruit. That this was the ultimate danger from the prophesyings appears in the after history of those who had resisted the authority of the archbishop in suppressing them. Those who maintained their right fled from England to the Low Countries and there rapidly developed the latent Calvinism of their teaching and preaching whence the most mischievous of all religious systems calling itself Christian, disciplinary Puritanism or Calvinism, infected the American Colonies.

The Brownists or Independents, whence developed later Congregationalism, were non-conforming Puritans. They abandoned the Church, honestly refusing to enjoy its emoluments while disloyal to its system and teaching. Another section of malcontents was made up of Conforming Puritans, those who could see their way to comply with the requirements of the Church's ordination in word and fidelity to the letter of the law, while inwardly taking issue with every essential point of the Church's system. They schemed to benefit by the patronage of the Church while gradually undermining its theology and frankly substituting Presbyterian Calvinism for Episcopal Catholicity.

The following is a description of the method devised to form a church within the Church, taken from the pages of a trustworthy historian: "A Board of Puritan clergy was formed in each district called a *classis* or conference, and provision was made for the consolidation of these *classes* into a national assembly which should meet in London at the time of the session of Parliament. In each parish was to be formed a

consistory, which should include lay members elected for that purpose; but the real direction of the movement lay in the hands of the *classis*. To it appertained the power of deciding in each particular case how much or how little of the ceremonial required by law the minister might be permitted to use, and to it was intrusted the still more important task of deciding on the qualification of candidates for the ministry and of giving them their "call." When the *classis* had thus conferred Presbyterian orders upon a man, he was directed to apply to the bishop for the legal rite. In this way a complete system on the Presbyterian model was formed, which was to work in obedience to the Church system already established, by treating it as a mere legal appendage, until the time came when, undermined from below, it might be successfully and entirely overthrown." "There was plainly something wrong with the Church," remarks Professor Gwatkin, "if serious and earnest men could try to carry out such a disloyal scheme as this, but Whitgift and Elizabeth never thought of curing the evil—only of suppressing its outward symptoms."¹

It was against this latter scheme that Richard Hooker threw all the weight of his learning and controversial skill in his treatise on *The Laws of Ecclesiastical Polity*. The force of this masterpiece is tremendous today, for practically the greatest dangers to the Anglican Communion today are from the same direction as in Hooker's time. The idea of ring control reappears again and again, whenever a group of rich and influential men attempt to swing the entire Church or a part of it in a direction that compromises the Church's teaching and system and by subtle and plausible assumptions and assertions appear to be outwardly loyal while under the surface lurk unscrupulous and disloyal designs. The periods of the Deists in the eighteenth century and of the Reformed Episcopalians in the United States are analogous to the Presbyterian *classis* of the late sixteenth century.

¹ *Church and State in England*, p. 257.

The method of dealing with clever schemes of the latter sort by merely asserting their illegality does not go to the root of the danger. Laws and rubrics may be altered. The true method which the archbishops of Elizabeth's reign did not employ is that of stamping as dishonest any attempt to change the essentials while keeping the externals, and on the other hand of bringing every proposed alteration to the test of the teaching and position of the entire Church, not merely sectional or national, but Catholic. Had the Church in the days of Parker, Grindal, and Whitgift gone to the root of the troubles which they had to face, the Anglican Church of our day might be saved internal battles and have been more free for its true work of converting men to the full teaching and privileges through Christ and of leading souls towards holiness of living.

THE CHURCH TO-DAY

By VIDA D. SCUDDER, Wellesley College, Wellesley, Mass.

We face a world in revolution. Some regret the fact, some thank God for it; regret and gratitude are in a sense equally irrelevant. People in the rear of the march, who spend their time in laments and protests, count for little in the scheme of things; to disapprove of the revolution is a pursuit still popular but beginning to lose point. The classic answer of the old man when asked if his wife were prepared to die is pertinent: "Prepared? She was obleeged to." On the other hand, to exult with some radicals in the passage of power to new hands as if that were in itself a triumph, to sing the Internationale and go on practising capitalistic ethics, is stupid, too.

And stupidest of all perhaps are the idealistic organizations, including churches, if they "carry on" in the old way, however good that way, pressing cautious reforms, preaching general truths. Such matters are not to be neglected; loyalty to "ancient truth" even when time has made it "uncouth" is praiseworthy. But to "keep abreast of truth" nowadays one must quicken the step.

We were going to do such fine things—only do not hurry us! The war was to end war; the semi-starved babies of America, and the wholly starved babies of Europe were to be fed; a fraternal world was in prospect. New societies were formed every day to reform something. The Church was hard at work creating social service commissions,—at least on paper. For quite a while past she had been saying that concern for material welfare was part of her sacramental philosophy, to say nothing of being natural to disciples of Him Who healed and fed. She tried and tries to live up to this idea, and apart from her own vast ministries of help,

she inspires her children by the thousand to dedicate themselves to social service.

Only, she was convinced that it was wrong to be impatient and that sudden change was dangerous. Gentle, gradual, should be our progress: a progress in which no one need suffer and no hostile criticism need be incurred, but by which all men of good will should be brought slowly into line through mild persuasion. That was the Christian way; so we all thought.

But history is apparently in a hurry.

Never did a General Convention meet in a graver crisis. Members of the Anglican communion everywhere will be watching it, praying for guidance in the surrenders and readjustments demanded by the dawning of a strange new day. Their desires will not be easy to gratify. A mere woman knows little of the exact work to be done by the Convention, but she can realize the pressure on its time from various interests,—missions, religious education, and the like,—all the tremendous labor of planning for the efficiency of a great business organization. In spite of the welcome fact that the new Executive Committee can set the Convention free from much detail, the old concerns, the old routine, will more than suffice to fill the hours. Nevertheless, if precedence is given to these matters, the Convention will behave like a woman who should insist on cooking her dinner though the fire alarm had sounded for her house. It is a duty to cook meals promptly; but there are times when normal duties must yield the right of way.

The Church has disappointed many different people lately, for she has neither led social change nor delayed it. Perhaps God does not mean her ever again directly to affect the course of history; one can not tell. But it is certain that He calls her to her perpetual work, of making men immune to earthly change or loss by revealing eternal life in the midst of time; never was her tender power more needed, to detach us from earthly anxieties and to lead us to that conversation

which is in Heaven; she must quicken in all men forbearance, courage, unworldliness, in the difficult days ahead.

This work she is not likely to neglect. But there is another. She teaches a permanent ethic, but an ethic needing ever new application. It is her privilege to capture each new opportunity which history presents. Is feudalism to the fore? She restrains the passions of the fighting baron, while she develops the exquisite highly specialized ideal of the mediaeval saint. Is capitalism in control? She makes the best of a bad bargain, enjoins the captains of industry to be efficient, honorable, and generous, and bids all the products of *laissez faire* to live as free yet not using their liberty as a cloak for maliciousness, or oppression. Now the new order of industrial democracy is upon us; and it is for the Church to supply this order with its distinctive soul. The Beatitude of the Poor belonged peculiarly to the mediæval saint; the motto just quoted about freedom seems specially fitted to the civilization just passing away. The new emergent life might rally under more than one Scriptural formula. "Hide not thyself from thine own flesh" is an excellent text for social democracy: and guild socialist and coöperator need not abandon to the Bolshevik the ringing words, "Neither said any man that aught he possessed was his own; for they had all things common."

Forcible assertion that the Church stands with the emerging life, not with the dying past, is the first duty of the Convention. This, not Prayer-book revision nor even problems of Church unity, is the weightier matter of the law. For suspicion rests on us, not only without but also among ourselves. "What ought the General Convention to do?" was a question asked of the honored head of one of our chief religious orders. "The General Convention," was the reply, "will do nothing. It is delivered over to Wall St." Was he right, or wrong?

Already, the Church, through the Conventions of 1913 and 1916, has passed excellent Resolutions; the official Church in

England has gone farther than we in the matter of radical pronouncements. But more definite statements than any yet made are now eagerly awaited, especially by the young liberal groups, now often hesitating in their allegiance and all too ready swiftly to proclaim the Church apostate. Unless the challenge, voiced by them and found in such crude books as Upton Sinclair's *Profits of Religion*, is met by brave outspoken endorsement of new ideals, they will be lost to us.

Of course, the Church may make another choice. It is entirely possible for her to assume the familiar rôle of *Laudator Temporis Acti*. But surely to do so she must do violence to her best instincts. It would seem self-evident that industrial democracy, however stormy its advent, is more consonant with the Christian ideal of fraternal fellowship than is capitalistic control. Even its opponents usually assert as a crushing argument that it is for the millenium. Now the Church may be unable to introduce millennial principles, but to recognize them when they appear would seem suitable for her. Surely she can not oppose a movement which is practically accepting the word, *Call no man master*: what she might do is to carry on its exponents to the point where they are willing to finish the phrase: for *One is your Master, Christ*. This she can do without endorsing proletarian dictatorship; indeed she can avail more than any other power to avert that calamitous reign of Anti-Christ, by infusing into the whole community the spirit through which all classes shall unite in social transformation. She can see to it that we do not wait for a new system in order to inaugurate brotherhood, but that from this hour, the brother spirit rule the readjustments involved in the great transition.

Yet of course, general statements of attitude do not get us very far. Specific counsels are needed also, to help troubled people in every group, as the startling new applications of the Christian ethic challenge attention. The Convention can not go into detail; but it can strike the key on

which the Church can play her music. And the Church should be busy, first of all, inspiring with the high joy of Christian sacrifice the privileged classes from whom control is slipping away. She must shame them out of the pursuit of defending their rights,—legitimate enough if they were Pagans—and must show them how the Law of the Cross claims them in economic life as it must claim them throughout before Christ can be all in all. She can bid those who are to lose property or power by the change, to appropriate eagerly that condition of poverty which she has always known to be the safest and most blessed condition, to be glad instead of sorry when events limit their freedom to lay up treasure on earth. She can assure them that as private ownership gradually yields to the common wealth, they will find it easier and easier to be consistent Christians; and so, with her own note of triumph fulfilled in weakness, she can bid them welcome the hour of their seeming defeat as the hour of their real emancipation. People have been waiting for years for words like these, wondering that they were not spoken. If the Church speaks them plainly now, she will equip her children for the dangerous years which we confront; and the Convention of 1922 may find us all ready to claim the splendid Apostolic phrase: As poor yet making many rich; as having nothing and yet possessing all things.

And then, those other groups: the working-groups, which are rising into power. What message for them?

The new League for Industrial Democracy says in its Statement of Principles: "The Church is to preach the Will of Jesus Christ, not only to the passing era of selfish competition and industrial mastership, but also to the emerging democratic order. We recognize that the mere transfer of social control from a self-seeking few to a self-seeking many would in itself be of no benefit to the world and no honor to God." Wise words.

Those into whose hands the balance of power is passing are far from ready for it. If they were ready the change would

lose its point. They are prepared in no sense, practically or spiritually, for control of the wealth they produce or of the means for its production. Even Lenin has to speak sharply, urging on men with the psychology of tools or slaves the virtues which only responsibility and freedom can develop.

On our way to the commonwealth of God the enfranchised men will be exposed to the worst moral dangers; just as history shows that defeated nations often profit spiritually and even practically while the victors often lose. A call to surrender offers great moral opportunity: a call to power, opportunity equally great, but more precarious. But the Church should be more at home than Lenin, in developing standards of self-control, disinterestedness and integrity among those who are henceforth to be increasingly their own masters, although the task will strain her every nerve. Fortunately, the working classes have a large reserve of idealism to appeal to. Their class-struggle proceeds under idealistic impulse. Not a Marxian, not an I. W. W., but feels himself to be fighting for the freedom of all humanity; and while he may not be one whit more unselfish than his capitalistic brother, his basic assumption should make it easy for the Church to strengthen him in those severe disciplines necessary for men who are to lead the world toward brotherhood.

It is Utopian, however, to assert that the Church will have any effect on this side of the equation, as her influence among the working classes is notoriously slight. But she can increase it if she wishes. These classes are quite ready to receive what she has to give, but they will not receive from neutrals, still less from censors, or enemies. From proved friends they will take anything—witness the already conspicuous example of the late Lawrence strike, led by three Christian ministers, now regularly accredited officials of labor unions. If the Church proves herself their friend, not by talk, not by philanthropy, but by democratic behavior, she can bring them any message she desires.

One step in this direction, which the Convention could encourage, would be the democratizing of her own machinery. Working men should be habitually sought out and appointed on vestries; women should be given a share in Church government; people should be permitted, through open forums or other means, to speak from the pews. It is a sad fact that few men are interested any longer in being preached to; discussion rather than exhortation is the natural growth-organ of a democracy, and the Church should woo people to discuss. The time when she is revising the Prayer Book is an appropriate time for her to develop popular self-expression under her aegis. She should be a clearing-house, where widely separated groups could establish contacts with each other. Contacts! The world needs nothing so much; the Church should set herself to the romantic adventure of creating them.

Meantime, to her own people she can at once give some definite orders. Can the Convention not issue some sort of Encyclical, calling us all to social studies and to the systematic practise of social intercession? Good people are very much educated by saying their prayers; moreover the Convention surely believes that praying alters things. If the approaching change were accompanied by the impassioned prayers of all Christian people for the release and the victory of Love, revolution would be robbed of its terrors. And if people were praying, they would want instruction. Our Church public as a whole, being mostly bourgeois, is amazingly, inconceivably ignorant of the signs of the times, of the deep currents setting through modern life. Can we not be called to intelligence as a Christian duty? Specifically, can the Convention not put itself on record for the immediate introduction of courses in Christian sociology into every seminary, even at the sacrifice of other important subjects? Such courses should be provided through every parish. It should not be left to Social Service Commissions cautiously to press for recognition at summer conferences and elsewhere;

a call to prayer and study issued by the General Convention and given wide publicity, could facilitate immensely the work of the commissions and could affect every parish in the land.

One sees the Anglican Church at this hour of her visitation, putting herself strongly, definitively, on the side of a democracy extended from politics to industry; summoning all her children to expedite with joy the needed surrenders and readjustments; entering the class-conscious life of the workers with sufficient intimacy and sympathy to give her the right to hold these workers up to the highest ethical standards; reforming herself, till she becomes a thoroughly democratic body, affording within her own boundaries unique example of the fraternal life; and calling her members to such passionate aspiration toward justice as shall translate itself through prayer into a secret force which shall transform the world. Does one see these things? Why not?

The Church faces a frightened world. But she is not afraid. She hears a Voice sounding down the ages: Behold I make all things new. God grant that the Convention of 1919 may shine a beacon light along the path which leads to the new world, and that men of our communion yet unborn may look back to it as to a great landmark of religious history.

CONVENTION MESSAGE ON RELIGIOUS EDUCATION

By LESTER BRADNER, General Board of Religious Education, New York

Never before has the Church been so ready to listen to the claims of education as a fortifying element in religion. What we have been slowly coming at for a score of years has now been focalized by the experiences of wartime. We are realizing that the same force of education which in Germany proved destructive can be and should be used for constructive ends. It is merely the age-long principle of reaping what we sow, and therefore recognizing the importance of sowing.

One who is on the watch for telling movements in religious education at the coming General Convention must have in mind these points: The importance of the training of the Ministry as the constituted leaders in education; The necessity of plans to strengthen the spiritual ideals of the young manhood and womanhood of the Church and to claim their service; The new equipment and the new aims which are now set before those responsible for our church schools (Sunday schools); the need of unifying and coördinating the various sorts of teaching and training now under way in parishes.

I. Consideration will show that these topics are all vitally related. We soon realize that the crux of religious education lies in the parish and its capacity to mould the young life which is born into it. If we can rely upon the educative processes going on in parochial life the future is relatively safe. But it is the ineffectiveness of these parochial processes which brings us such frequent disappointment.

The raising of parochial standards of effectiveness, however, depends primarily upon the training of the clergy. Without a clearer educational aim on their part and a more exact acquaintance with the principles on which parochial training

should be based, there is small hope for improvement. Therefore the requirements put upon the man entering the ministry are of prime importance.

This subject will be brought upon the floor of the convention by a report made jointly by the Joint Commission on Revision of the Canons on Ordination and the General Board of Religious Education, on which these two bodies have come to an agreement. This report presents a new standard of training for men entering the ministry, and new proposals as to possible modifications of this standard in certain specific instances.

The three features of peculiar interest in this report are first the proposal of elective courses in ministerial training which would make possible specialization in various directions, and secondly a plan by which men entering the ministry without full preparation, perhaps for the sake of filling urgent missionary needs, are to be restricted to the Diocese calling them to such service until they have completed the full standard requirements in learning. Thirdly, the position of the Board of Examining Chaplains in a diocese is strengthened by requiring them to be elected by and to report to the Diocesan Convention.

2. The question of the strong impact of church influence upon the young men and young women of the Church among the ranks of students in our colleges and universities is a most vital one. Such students tend to become leading factors in the development of democratic institutions and movements of the country. They must be so trained as to bring into that leadership a definite and well-founded religious conviction.

Further, these very students are those who should in due time return to parochial connections in some community where their service to the Church will be a telling factor in parish life. The common experience at present that only a fraction of them do return with this ideal of service, or indeed return at all, is an evidence of the need of more effective

shepherding. The loss accruing to the Church under present conditions would be appalling if it were recognized.

The remedy for these conditions will be suggested, at the General Convention, by the report of the Collegiate Department of the General Board, describing the new "National Student Council," which is linking up church groups in various colleges and universities, the progress in providing suitable pastoral care at college centers, and the experimental stations for investigation which are being set up at certain universities under the guidance of the board.

Conferences bearing on the collegiate situation will also be held in connection with the Convention.

If, under these plans, the connection between the educated youth of both sexes and the life of the parish can be knit fast, the Church will gain most valuable additions to the ranks of her teachers and trainers of children, and of leaders in parish enterprises. So again it is plain that what can be accomplished educationally for childhood within the Church is essentially dependent on the part which the Church takes in the educational processes of the collegiate sphere.

3. The new ideal which "Christian nurture" has set for religious education in the parish will come to the front at the Convention in a series of classes and conferences instituted jointly by the Board of Missions and the Board of Education as a kind of school of methods. In these classes, which will be held for eight days, beginning October 11, and followed by sundry other conferences, the methods and materials, under which over 100,000 of the children of the Church are already being trained, will be demonstrated and explained. These opportunities for information and training will be among the most valuable offered at the convention.

4. Those who read the educational signs of the times realize that a significant movement for consolidation is setting in. Probably never before in the history of the American Church have so large a number of teachers and pupils been working on a single educational plan.

But further progress toward a "united front" is demanded and appears possible. In the department which we may call "training"—the field of week-day parochial organizations working among children and youth—there is the same movement toward a coördination of functions and an economy of exercises. Instead of competition and self-direction, we look for a reconstruction of activities on a harmonious, interlocking plan which shall touch and mould *every* child and youth in the parish.

This hope will find utterance at the Convention in the part of the School of Methods provided by the Board of Missions under the leadership of the junior secretary, and described under the title of the Church School Service League. It contemplates a coöperation among parochial organizations which might easily bring in a new era in parish life, and form a worthy foundation for the new proposal of a unification of all the central agencies of the Church.

THE OLD TESTAMENT AND RELIGIOUS LIFE

By SAMUEL A. B. MERCER, Western Theological Seminary, Chicago

The conscience, or power of making moral distinctions, is a factor in human life which, over a long and varied existence, has ever been changing and growing. In primitive times, say four thousand years before Christ, the power of making moral distinctions was different from what it is now. Then slavery was morally unimpeachable, polygamy was customary, and death was inflicted for the most trivial offences. The same is true among modern undeveloped races. But with the passage of time these customs became "barbarous." Seven hundred years before Christ the death penalty was legally inflicted only in serious cases, monogamy was the ideal, and the severity of slavery was mitigated. When the Messiah appeared He revealed the most perfect moral law, but men failed to understand it completely—necessarily failed to do so, because of their imperfections. Sixteen hundred years after Christ saw moral conditions about what they were seven hundred years before Christ, though the power of making moral distinctions was being more and more refined. It is not many years since slavery was abolished and the death penalty was inflicted with due discrimination. At each stage of historical development, conscience is defined by moral sanctions, that is, by prevailing customs. Thus the power of making moral distinctions grows and develops.

Turning now to the Old Testament, the Hebrew Bible, a moment's reflection will reveal the fact that different ages have assumed different attitudes towards the Bible. In our Lord's day the rights of authorship, for example, were altogether different from what they are today. Plagiarism had a different moral content. Questions of date and author-

ship had little interest for readers of Christ's day. Anachronisms never worried anybody, pseudonymous writings were fashionable, and pseudepigraphy was quite legitimate. Questions about such matters would have been quite unintelligible to a person of our Lord's time, because they would involve conceptions of literary criticism which had not been reached in that age. People of the first Christian century, and of many subsequent generations, used the Old Testament in a perfectly natural and uncritical way. But with the ages of the Renaissance and the Reformation men's whole mental and moral outlook began to change. Progress had been made in historical and literary criticism, quite beyond the realms of the Bible, and it was inevitable that it should have been applied to the Old Testament. The result was a rather violent reaction, which set in about the middle of the sixteenth century and continued till about the beginning of the present century. This was the period of, let us say, destructive criticism—an attempt to tear down what was found to be false. The past twenty years have experienced an earnest endeavour, on the part of serious students to gather up the fragments, and reconstruct a reliable attitude towards the Old Testament. So, just as the power of making moral distinctions has grown and developed, in like manner has men's attitude towards, and interpretation of, the Old Testament. In this latter, three stages stand out, namely, what may be called the conservative, the destructive, and the constructive periods. We are now in the constructive period.

The macrocosm of historical, literary, and moral development may be seen in microcosm in the individual mind. The average student of the Old Testament passes through the three stages above mentioned, namely the conservative, the destructive, and the constructive. Some students are now, in the present year of grace, in the conservative period, others are in the destructive period, and still others are in the constructive period. Those at the conservative stage

are apt to be shocked at those in the destructive period, and to misunderstand those at the constructive stage; those in the destructive period are offensive to both the conservatives and the constructionists; but only those in the constructive period appreciate the present situation in Old Testament criticism.

Very recently several very able books—and one in particular—appeared, which gave much offence to Old Testament students of the conservative and constructive types. They were the kind of books that was written in great numbers twenty years ago. Their treatment of the Old Testament was correct enough, but they entirely *missed the constructive spirit*. It is now out of date, unnecessary, and positively unscientific to write “conservatively” or “destructively” on the Old Testament. We are in the period of construction. A book written on the Old Testament at this stage, which is not constructive, is worse than useless.

And now to make a practical application of all this for the benefit of those interested in the Old Testament at the General Convention. What is the constructive idea of the Old Testament's place in the Church? Constructively, we believe that the Old Testament is the Word of God as understood by those who wrote it. The writers of the Old Testament lived in close contact with their God and were absolutely convinced that what they wrote represented His Will, His Word. But our knowledge of the gradual growth of moral distinctions, and our actual modern moral conceptions teach us that, while the Old Testament was indeed the very Word of God to the people of the time when it was written, it cannot in the same sense be the Word of God to us of the twentieth century after Christ. Now, it is just at this point that the scientific and constructive study of the Bible comes to our aid. This study has shown us that the value of the Old Testament is a religious one. The Old Testament is not the Word of God on science, on history, on chronology, on ethnology, on botany, nor even on morals; it is the Word

of God on religion. We study the Old Testament *incidentally* for the light which it throws upon ancient history, science, art, literature, and culture; but *primarily* for its ideas of God.

Speaking constructively, then, a place for the Old Testament in the services of Church and Sunday School is inevitable, not only because it has been authoritatively received by the Church, but especially because of its religious integrity. Those in charge of its use in Sunday Schools and Bible Classes are splendidly solving the problems; and those entrusted with the lectionary are making valiant and successful attempts to present the Old Testament, as a part of God's Word, in its true religious light. Christianity cannot be separated from Judaism, out of which it grew; the New Testament cannot be separated from the Old Testament, which was Our Lord's Bible; nor can the Church be divorced from the Bible, with which she is inalienably united.

COMMUNION MINISTERS

By LEICESTER C. LEWIS, Western Theological Seminary, Chicago

Anglican thought has been recently full of the distinction between the prophetic and the priestly ministries, and it is safe to assume that most of the pertinent data have been brought to light and are generally accessible. Strangely enough, however, the conclusion induced has always been limited to the independence of the *prophetic* ministry, viz., that since, in many real senses, the two types of ministry are distinct, the prophetic one (*i.e.*, in popular discussion, Protestant or unordained preachers) may exist validly and justifiably apart from the *sacerdotium*.

It seems strange that our thinking has not fastened upon the other conclusion, genuinely valid from the same data, which has a most immediate and practical implication for the administrative life of the Church, viz., that the *priestly* ministry can exist with entire propriety apart from the prophetic, and that in many cases it might be advantageous to have it so do. Throughout all the more poorly manned parts of the Church, indeed in practically all rural work, the bane of Church extension has been the ministry of lay-readers (not in the slightest to slander a very devoted group of men). Everyone familiar with seminary life knows the harm wrought both to the seminarian and to his mission, by having the surrounding chapels run by and taking the time of seminary students. The bishops feel and frequently express their dissatisfaction with the system, yet generally condone it as "the only thing possible." It is the suggestion of this paper that such is *not* the only possible solution, that the Anglican Communion has created an artificial problem where none need exist, and that she has done this mainly by confusing the prophetic with the priestly ministries.

There is hardly a mission throughout the country—certainly not in the Mid-West—where at least one godly layman could not be found, entirely competent to celebrate the communion once a week, with real benefit to the little prayer-group forming the congregation. In most cases he would be incompetent to preach, or to function in any but a mechanical way, yet *in this way* he would be quite sufficient. All the training he would require would be an elementary knowledge of Bible and Prayer Book, a consecrated life, and the ability to read the service with the customary distinctness of the ordinary High Church cleric. He would have the right to exercise no other priestly functions (save as he might be licensed thereto), and during the week he would of course support himself by secular business, “following the steps of the holy apostles.”

If the above suggestion sounds unpleasantly radical, it may be well to remember that there is a vast, almost universal, Catholic witness to just such procedure. Historically, the presbyterate developed simply and solely as the extension of the bishop's sacramental activity. Preaching the bishop kept to himself, but with the extension of the Church worship from the city to the country, mass priests became necessary. This may be seen as early as the days of St. Ignatius, between the years 110 and 120. Later on, during the Middle Ages and especially after the rise of the mendicant orders in the thirteenth century, preaching wellnigh passed out of the expected duties of the parish priest, and was given over to the friars (who were frequently laymen). Throughout the Roman Church to-day, ordination is held to convey the *grace* to exercise all priestly prerogatives, but nevertheless “faculties” (licenses) are absolutely necessary from the bishop, before any individual priest may officiate in any particular way at any particular place.

Probably the strongest recognition of this distinction between the two ministries may be seen in the Prayer Book offices for ordination. A man is ordained fully and com-

pletely deacon. This power is sacramental and belongs to the essence of orders. Then, independent of his ordination, he "may be licensed by the bishop to preach." In our current Anglican practice, he always is so licensed, but the clear implication of the Prayer Book is that he need not so be. The office for the Ordination of Priests is slightly illogical, but nevertheless remains true to the same general principle. The office makes the giving of "Authority to preach the Word of God" an integral part of the service, yet places it separate from the "form" of ordination, and obviously cannot mean that such authority is sacramental, since similar authority has been given the year before by the typewritten license of the bishop's secretary. Hence the Prayer Book does continue the older thought, that full and complete priestly power can exist without the authority to preach, and that this authority to preach is a matter of episcopal license, quite independent of and separate from priesthood.

If the above premises are sound, the following propositions seem valid.

1. It is in harmony with Catholic custom and the thought of our own Prayer Book that the priestly functions may be exercised without the prophetic ones.

2. Our present fusion and confusion of these two functions is unhistoric, unusual, and ineffective.

3. A real missionary need of the Church would be met by Mass Priests, or if you will, "Communion Ministers" being ordained in most missions. These "Communion Ministers" would be genuine priests according to all sacramental requirements, but they would have only the "faculty" of celebrating at stated times and in stated places. They would, of course, be immediately answerable to the bishop.

Contrast the present practice of a number of missions preached to weekly by lay-readers, having the Eucharist once in two months administered by an archdeacon or some other priest obtained with difficulty, with the resultant sterility of sacramental concepts in these missions; and the

proposed plan, each mission with its own Sacrament every Sunday, and really inspired by the occasional sermon of the archdeacon. It is hard to see how there can be any question as to the greater spiritual effectiveness.

If the recommendations as to Canonical Examinations, which are to be presented to General Convention by the Committee on Canons of Ordination, shall be approved, probably the only change needed for the putting into commission of "Communion Ministers" would be the substitution of "may" for "shall" in the rubric in the service for Ordination of Priests just before "Take thou authority to preach, etc." The bishop would use this at his discretion. It is difficult to imagine why a change buttressed by the witness of the ages, and effective for Church progress to-day should be ignored by our General Convention. Will the Convention of 1919 consider "Communion Ministers"?

MORALS OF ISRAEL

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II. EARLY PROPHETIC MORALS

I. *Introduction*

To avoid needless repetition, the reader of these studies in morals is referred to the introductory remarks in the articles on "Morals of Israel, Pre-Prophetic" (ATR 1, 24-41, 288-303), "Sumerian Morals" (JSOR 1, 47ff.), and "Early Egyptian Morals" (JSOR 2, 3ff.) for the point of view adopted in these discussions.

The subject of the present study is the morals of Israel of the early prophetic period, from 750 to 621 B.C. In our study we shall assume the morals of the pre-prophetic period as our background. What was customary then we shall assume as customary in this period, unless contradicted by literary evidence. Only those elements in the moral life of the Hebrews of the period under consideration, which differ from those of the earlier period, or which were not revealed by the literature of that period, are particularly emphasised. It will be assumed that the moral life of the early prophetic period was a development of that of the earlier period. Repetition will occur only where it will be necessary to a connected discussion.

The method used in investigation will be the same as in the above mentioned articles. The sources are E and JE, together with what corresponds in date with them in Judges, I and II Samuel, and I and II Kings; Amos, Hosea, Isaiah (earlier portions), Micah, Jeremiah (earlier portions), and Zephaniah. Passages in these prophets later than 621 are not used. Psalms 46 and 47, which have been dated as early as 701 B.C., contain no moral materials. Other psalms

which may be dated earlier than 621 B.C. have been so worked-over that they cannot be used as a source for this period. Proverbs 10: 1 to 22: 16 in their present form must be dated after 621 B.C.

I. MORAL MATERIALS

1. *Family Virtues and Vices*

The constitution of the Hebrew family changed very little since the pre-prophetic period. Marriage was the ideal estate, it being a reproach not to be married (Is. 4: 1). And it continued to be just as much a binding contract as before (Gen. 31: 50). The contract very often assumed a commercial aspect, and could sometimes be forced upon a man as a punishment (Ex. 22: 16). But the normal marriage was the result of mutual affection, permissible between half-blood relatives (Gen. 20: 12). Such a marriage as that between Abraham and Sarah, however, was not legal in the later priestly period (Deut. 27: 22; Lev. 20: 1). Polygamy continued to be common in spite of much consequent jealousy and intrigue (Gen. 27). The only restraint to the number of wives that a man might have was lack of funds. The husband was held responsible for the support of his wives. A concubine was permitted to leave her husband if he failed to support her (Ex. 21: 10-11). Otherwise there seems to have been no limit to the number of wives or concubines whom a man might have. Wives were equals (I Sam. 1: 2), but concubines and slaves were subject, with certain restrictions, to the wives (Ex. 21: 10).

For early Israel divorce was assumed. This means of interruption of the marriage relationship was known in early prophetic times (Jer. 3: 1), and there is no evidence that it was an innovation.

The husband was the head of the family, but the ideal husband was by no means a task-master. Jehovah's tender care for Israel; and Hosea's loving forbearance with his wayward wife, whom, as an adulteress, he buys back with one

half the price of a slave (Ex. 21: 32; Hos. 3: 2), served as models for the Hebrew husband. And although it was legally permissible for a man to sell his wife (Ex. 21: 3), and in spite of much cruelty and oppression of widows (Is. 10: 2), the ideal was kindness and justice in the treatment of a woman (Is. 1: 17; Ex. 22: 22). The Hebrews of this as well as of the earlier period, however, did not have a very high opinion of women (Ex. 3: 21f), and did not expect the same truthfulness from them as from men (Gen. 31: 19ff.).

The normal heir in a family was the son, although an adopted child could be made an heir (Gen. 15), for adoption was common (Gen. 30). Although there is no law about the right of the sons of a concubine to inherit, the habit of kindness towards them (Ex. 23: 12), and the general right of the father to choose an heir, would make the matter probable. Children were expected to hold their parents in honor (Ex. 20: 12; Is. 1: 2; Mic. 7: 6). Daughters had no property rights (Ex. 21: 7; 22: 15-16), and could be sold (Gen. 29: 14ff.; Ex. 21: 7). It is remarkable that at this point in the development of Old Testament morals, much emphasis is placed upon the care and protection of the orphan (Ex. 22: 22; Is. 1: 17; 10: 2).

2. *Social Virtues and Vices*

Society in the early prophetic period remained the same in constitution as previously; although there was a tendency for the middle class, because of increased prosperity, to shade off into the first class; or, because of poverty and oppression, to be reduced to practical slavery. The two great classes were the rulers who loved to oppress (Mic. 3: 2ff.) and the ruled who were trodden under foot.

Israel was a democratic monarchy, whose king was chosen by the people. He was expected to be an able and just man (Ex. 18: 21f.), true to his promise (I Sam. 19: 6, 11; 24: 21f.; II Sam. 1: 13ff.), and respected by his subjects (Ex. 22: 28).

The individual in this period became more and more aware

of his place in the social group, but as yet there had not developed that self-consciousness which we find in the late prophetic period. There were, of course, individual sins, such as adultery, incest, cruelty, theft, fraud, drunkenness, deceit, slander, perjury, conspiracy, bribery, avarice, oppression, and murder, all of which were severely condemned. Rulers, priests, and prophets, individually as well as collectively spoiled the people (Hos. 4-6). The prophets Amos and Hosea, Isaiah and Micah, and the early laws in Exodus all testify to these conditions. There was also the exercise of individual virtues, such as love, mercy, justice, sympathy, kindness, helpfulness, and hospitality. But emphasis was ordinarily placed upon the virtues and vices of social groups. Yet, although the social unit and its needs were always kept in mind (Zeph. 1: 12), there were signs that class legislation was beginning to be considered a menace. This was referred to by Isaiah.

The same general conception of law, as the will of God expressed in the laws and customs of the time, was prevalent in this as in the earlier period. Yahweh was still the supreme judge, and was represented by the king or an official judge. The judge was little more than a referee, holding closely to law and established custom in his formulation of decisions. But bribes were common (Ex. 23: 6-8; Amos 2: 7; 5: 7, 12; 6: 12; Is. 1: 23; etc.); injustice was prevalent (Zeph. 3: 3; Mic. 3: 11; 7:3; etc.); false-witnesses were active (Ex. 20: 16); and partiality was practiced (Ex. 23: 3, 6). But all these things were severely condemned. The ideal was obedience to Jehovah's commands (Hos. 4: 6; Is. 30: 9; Jer. 31: 33), and whosoever rejected them was accounted a sinner (Amos 2: 4).

The Hebrew still believed in severe punishment as a corrective of the tendency to sin. For example, if a man stole an ox or a sheep, and killed it and sold it, he was compelled to pay five oxen for one ox and four sheep for one sheep (Ex. 22: 1). His laws about property were usually just,

inclining towards severity as a means of prevention (Ex. 21). Much emphasis was placed upon good or bad intentions. For example, if a man's ox gored a man or woman to death, the ox was killed, but the owner was acquitted, unless he knew before that the ox was vicious and did not give proper warning. In such case the owner was put to death (Ex. 21: 28-29). And any wilful murderer was to be put to death (Ex. 21: 14), but an unintentional man-slayer was permitted to escape to a place of refuge (Ex. 21: 13).

Severity was often carried to an extreme. Examples are numerous, such as the death penalty for cursing or smiting father or mother, for sorcery, for sending into captivity and for selling a free man (Ex. 21-22). Sins against the proper worship of Yahweh, and those that involved disregard for religious and ceremonial customs were severely punished. The death penalty was inflicted for false worship (Num. 16: 27ff; 25: 4); for sin against a ritual decision (Josh. 7: 15; 8: 29); and for theft of images (Gen. 31: 32). The *lex talionis* was still operative (Ex. 21: 12ff.); and the treatment of slaves left much room for improvement. For instance, a man would be punished if he slew his slave (an advance, indeed, upon earlier customs) but if the death did not immediately follow he was freed (Ex. 21: 20f.); while if he blinded his slave, the slave gained thereby his freedom (Ex. 21: 26-27). A man who could not make restitution was sold (Ex. 22: 1ff.).

Property could be held by any individual or group and was transferable by gift, sale, or inheritance. In the case of inheritance, a will was duly executed (Gen. 20; Ex. 21: 13f.). In default of sons or brothers the goel or next of kin inherited. Inherited property was inalienable; and even if purchased, it reverted to its original owner at the end of fifty years (Mic. 2: 2; cf. I Kings 21: 4). It is interesting to note that payment had to be made in the case of fornication, because it was considered a sin against property (Ex. 22: 16). Property rights were always recognized, and sin against them,

such as land-grabbing, was severely condemned (Mic. 2: 2; Is. 5: 8).

By the time of the early prophets, trade and business had considerably developed. Loans were negotiated, but without interest in the case of Hebrews (Ex. 22: 25), and pledges were required (Ex. 22: 26). With the growth of business there came the universal tendency to cheat, over-charge, and oppress, all of which practices were severely condemned by the prophets. The most prosperous era in the life of Israel became the most corrupt. Business success always tends towards injustice and oppression.

Slavery still continued as an institution, but more leniency toward the slave is noticeable in the literature of the period. A female slave given to a man's son must be treated after the manner of daughters (Ex. 21: 9). If a man kills a slave he must be punished (Ex. 21: 20f.); if a man severely maims a slave, the slave must be set free (Ex. 21: 26f.). A Hebrew slave must be freed in the seventh year, and his wife with him (Ex. 21: 2-3); although he may elect to remain with his master, in which case he becomes a perpetual slave (Ex. 21: 6). A distinction was made between a male and a female slave. She was not given the same chance of freedom as the male slave (Ex. 21: 7); but if she did not please her master, she could be redeemed (Ex. 21: 8). But in no case can a female slave be sold to a foreigner (Ex. 21: 8). The slave, both male and female, was considered mere property (Ex. 21: 4, 32). The question has often been raised as to whether Amos condemned slavery, but in the light of what has been said and of the recognition of slave-trade by Hosea, the references in Amos (1: 6 and 8: 4-7) cannot be taken as a condemnation of slavery as an institution.

3. *International Virtues and Vices*

From 750 to 621 B.C. war was common between Israel or Judah and foreign nations. Yahweh was always believed to be on the side of the Hebrews. This could not be other-

wise, for he was their god. During the growth of the idea of monotheism, but before it became firmly established in the minds of the people, the destiny of foreign nations was believed to be controlled by Yahweh (Is. 5: 26; 9: 3). He, however, ruled the world in the interest of Israel. Assyria was to punish Israel, but she was chosen for that purpose by Yahweh (Is. 10: 5f.). He was primarily a Hebrew god, and defended Hebrew interests against other nations (Zeph. 3: 8). Although he would act as umpire between nations (Is. 2: 4), the Hebrews could never quite get rid of the idea that Yahweh was bound to favor them. All war made upon Israel was rebellion against Yahweh, whom nations must recognize as Israel's god (Is. 2: 3).

Israel like other nations could be very cruel in warfare (Josh. 6: 21; 10: 26; Amos 1: 3). But all this was condemned severely, especially by Amos. Tribute from foreigners was, of course, permissible (II Sam. 8: 14; I Kings 4: 21; etc.), and slaves were taken. The general modes of warfare in Israel were similar to those of contemporary peoples.¹

Israel was still persisting in her imperfect conception of international justice. It was still considered permissible to steal from a foreigner (Ex. 11: 1-3), to deceive him (Ex. 5: 1; 12: 35-36), and to lie to him (Josh. 7: 11). But foreigners were called sinners if they opposed Israel (I Sam. 15: 18). There was, however, a tendency on the part of those in authority to correct such conceptions, and to bring about a better understanding between Israel and other nations. With this in view, it was advised to be good to the stranger (Ex. 23: 12) and not to wrong him (Ex. 22: 21, 23; 23: 9). Even the dumb animal of a stranger should be succored (Ex. 23: 4-5).

International understandings resulted in covenants or treaties (Gen. 21: 27), which were considered binding (Hos. 6: 7; etc.). Peace between nations was the ideal (Is. 11: 6-9; etc.).

¹ See *War and War-Gods* (Hebrew) by the author of this article in a forthcoming volume of Hasting's, *Encyclopaedia of Religion and Ethics*.

4. *Transcendental Virtues and Vices*

In this period Yahweh is still a national god (Hos. 13: 16-14: 1; Is. 2: 6; etc.), and other gods are recognized (Mic. 7: 18). There is a real tendency towards monotheism; but, while the idea is growing in the minds of the more enlightened, the masses still hold crude ideas of God. Anthropomorphisms are still common (Is. 31: 4; Mic. 1: 3; etc.), and Yahweh is represented as partial (Gen. 20: 7; I Sam. 15: 2f.; Amos 3: 2). While he has power over other nations, he is not a universal god (Mic. 4: 1ff.), although the idea is growing (Amos 9: 7). He is still a jealous god (Zeph. 1: 18), an angry, ill-tempered being (Ex. 32: 9-14; Ex. 32:33), and capricious (Ex. 10: 20, 27).

On the other hand, Yahweh is represented as pre-eminently righteous and just (Amos); merciful, compassionate, and long-suffering (Hosea); pure and opposed to all evil (Isaiah). The prophetic books of this period show a very marked growth in the moral conceptions of Yahweh. The character of Yahweh as ideally depicted in these books becomes almost perfect, except when it comes to a matter of foreign relationship. Then Yahweh is always considered partial to Israel, although he will punish Israel and hold her even more accountable than other nations. But he is Israel's God and King, and owes her first consideration.

The period under consideration was one of transition in a great many ways. In the literature of the time we find earlier and later ideas jostling one another. Some believed in many gods (Gen. 35: 2; Ex. 32: 1; Jer. 13: 10), although Yahweh was the greatest of all (Ex. 20: 3; 23: 13), being the national god (Hos. 9: 15); but others were gradually learning to believe in the existence of only one god (Jer. 5: 7). Some represented Yahweh as fickle (I Sam. 15: 35); but others insisted that he was unlike man in that respect (I Sam. 15: 29; Num. 23: 19). Some represented him as deceptive (I Sam. 16: 2; Josh. 2: 24); but others insisted that such could not be the divine character (Num. 23: 18). Some thought

of him as more spiritual (Gen. 15). To some Yahweh was cruel (I Sam. 15: 33), autocratic (Ex. 23: 21f.; I Sam. 15: 22), subject to persuasion (Num. 14: 11ff.; cf. 16: 15), a partisan (Ex. 23: 22), and unforgiving (I Sam. 15: 26; 16: 1). But to others he was merciful (Mic. 7: 18), compassionate (Mic. 7: 19), constant (Hos. 6: 3), and forgiving (Mic. 7: 18). Nothing could illustrate better than this the change and growth of moral ideas in Israel. What was permitted at one time was condemned at another. Thus, the revolution carried out by Jehu was approved by Elijah (I Kings 21: 21ff.) and ordered by Yahweh (I Kings 19: 16), but was condemned by Hosea (1: 4).

The relationship between Yahweh and Israel was a free and voluntary one (Gen. 15: 1ff.; 28: 13), cemented by a covenant (Gen. 31: 49), which was always a sacred thing (Josh. 7: 11; cf. 6: 17-18). Israel was, thus, Yahweh's people in a special sense (Amos 2; 3: 1), whom he redeemed (Hos. 7: 13); and Yahweh was her god and king (Is. 31: 1; 6: 5; Zeph. 3: 15). At the same time Yahweh's province was not limited to Israel. He was mighty (Is. 14: 29ff.; Mic. 7: 17), his power extended over all nations (II Kings 19: 15; cf. v. 19), and foreign nations were destined to worship him (Is. 19: 19ff.).

The king was Yahweh's anointed (I Sam. 15: 17), and his duty to him consisted in love, obedience, and worship, and the avoidance of the opposites.

The religion of Israel at this period consisted in sacrifices and offerings, in praise and adoration of Yahweh. The prophets have a great deal to say about the comparative uselessness of sacrifices and offerings, but, without going into detail here, all careful students of the early prophets know that worship at that period would have been impossible to Israel without sacrifices (*e.g.*, Ex. 20: 24; 22: 29f.; 23: 14ff.; I Sam. 1: 21). What the prophets condemned was the abuse of sacrifices and offerings. They were concerned to emphasize the need of more heart service (Is. 29: 13f.),

faith (Gen. 15: 6; Mic. 7), repentance (Hos. 14: 2), confession (Mic. 7), and the assurance of divine forgiveness (Hos. 14: 4). There were still left in the religion of the time certain primitive elements, such as, a ceremonial idea of sin as uncleanness (Gen. 35: 2; cf. Ex. 17: 8ff.; 19: 10ff.; 20: 25; 22; Josh. 7: 11-13). But human sacrifice was condemned (Gen. 22).

The officers of religion were the priests, who were not always without fault (Hos. 4: 6-7; 6: 9; Zeph. 3: 3-4). Their collaborators, who were often their severest critics, were the prophets, who laid a special claim to being God's spokesmen (I Sam. 3: 20f.; Amos 3: 7), but who were often as unfaithful as the priests (Hos. 9: 7; Mic. 3: 11; Jer. 6: 13; Zeph. 3: 4).

The oath remained a powerful religious agent in preserving the bond between Yahweh and his people (Gen. 15; Hos. 4: 11), and in guarding truth and faithfulness (Ex. 20: 7; 22: 11).

The idea of individual rights and privileges is growing, but the consciousness of individuality is still far from what it was in the time of Ezekiel.

II. ESTIMATION OF EARLY PROPHETIC MORALS

1. *Moral Ideals*

Any one passing from the literature of Israel previous to 750 B.C. to the writings of Amos, Hosea, Isaiah, Micah, Jeremiah, and Zephaniah will feel that he is in a new moral atmosphere. These prophetic books are overflowing with exhortation to hate evil and love good (*e.g.*, Amos 5:15), with warnings against those who call evil good and good evil (*e.g.*, Is. 5: 20), and with advice to cease to do evil and to learn to do well (Is. 1: 16). Nor is the "goodness" other than moral, as the context abundantly shows (*e.g.*, Jer. 6: 16). They abound with demands for righteousness, justice, truth, mercy, love, meekness, humility, obedience, and a knowledge of God, all of which Yahweh desires. The slogan is to "do justly, love mercy, walk humbly with thy God"

(Mic. 6: 8), and to "let judgment roll down as waters and righteousness as a mighty stream" (Amos 5: 24). In the future all will be justice, truth, love, mercy, righteousness, and the fear of God.

But this was the ideal, of which the actual fell far short. There were still imperfect family relations, the buying of wives, polygamy, and concubinage, and the sale of children; in social matters, cruelty, neglect of individual rights, falsehood to foreigners, severity in punishments, slavery was common, and the *lex talionis* was still in operation; in international affairs, cruelty in war, partiality of Yahweh, lack of justice in international thinking; and in transcendental relations, imperfect conceptions of God and of religion.

In comparing, however, the moral ideals of this period with those of pre-prophetic Israel, mighty steps in advance can be noted. More thought began to be given to the rights of the individual and to the care for the weak and unfortunate; fine distinctions were made between "ceremonial" and "moral" wrong; injustice, falsehood, and crimes of all sorts were strenuously opposed; slaves were treated with more consideration; business corruption was more persistently condemned; Israel's sins were more justly exposed; the conception of God became larger and more moral; and the demand for a religion more of the heart than of the hand had made considerable advance. In short, the years from 750 to 621 B.C. formed a great transition period, when men's ideas of God's character were being transformed, and when, consequently, their ideas of morality and religion were taking on new and deeper meanings. The family ideal was unity and love, with more of love; the social ideal was justice, truth, and righteousness, with emphasis upon their application; the international ideal was peace, with a growing conception of equality; and the transcendental ideal was love and obedience to the will of God, with emphasis upon the moral responsibility of Israel before Yahweh. The great moral ideal of Israel continued to be obedience to the will of Yahweh as

expressed in the customs and laws of that time. But as the customs and laws of early prophetic Israel had grown in refinement, so Israel's ideas of God became more moral and spiritual than they were in the earlier period.

2. *Moral Evil*

Moral evil still consisted primarily in the transgression of the customs and laws of the time, that is, of the will of Yahweh. But the will of Yahweh, the customs and laws of the time, had become more thoroughly moralized. There was still a sense in which the idea of sin was ceremonial (Josh. 7: 10-11; cf. I Sam. 15: 19, 24), but in this period the content of *חטא*, *אָפֶן*, and *פֶּשַׁע* was swearing, breaking faith, killing, committing adultery, as well as falsehood, irreligion, bribery, injustice, oppression and treachery. A distinction was even made between voluntary and involuntary sin (Ex. 21: 12-14); and premeditated sin (Mic. 2: 1f.) as well as evil in thought (Jer. 4: 14) came into condemnation. Punishment was always sure to follow sin, whether national or individual, nor did confession always avail (Josh. 7: 20ff.; 24: 19).

Family, social, international, and transcendental moral evils were the same as in the earlier period, besides being extended with more telling effect to individual acts. The sense of sin had become much more active, and Yahweh's attitude toward sin was correspondingly adverse. To the category of sin have been added many acts which before were considered legitimate or indifferent. The result of the teaching of the great prophets was to moralize sin. The advance in this respect was revolutionary.

Israel's idea of the origin of sin is still the same. All things came from God. Hosea looking back upon his family life believed that it was Yahweh who brought him to marry a sinful woman in order that he might the more effectively be able to deliver and illustrate his message to the people. Yahweh it was who led the sons of Eli into sin and sent evil spirits into the mouths of the prophets. It was also Yahweh

who was the source of all sin, but only the wicked were led into temptation or those whom Yahweh wished to prove. The great moral evil was disobedience to the will of Yahweh.

3. *Free Will*

The freedom of the will and predestination, although assumed by Israel, did not, till a late period, become the subject for discussion. Every-day experience demonstrated the reality of the one, just as clearly as the other was proved by faith in Yahweh's providence.

4. *Moral Sanctions*

The most potent of Israel's moral sanctions are still external: a long life, peace at the end, prosperity in this life, and an ideal period in the future. All these are external moral sanctions. But there is evidence of a growing moral consciousness (Gen. 27: 12; 42: 21), and an increased sensitiveness to the satisfaction felt in being pronounced righteous (Gen. 15: 6). Nevertheless, internal moral sanctions were as yet conspicuous by their absence. There is as yet no evidence of that delight in doing the will of Yahweh of which we learn in later literature.

5. *Conclusion*

Our study in the morals of the early prophetic period has shown us that Israel developed gradually in matters of moral distinctions. Beyond the pre-prophetic period there was a development in individual consciousness and responsibility, in the idea of God's power and justice, in the attitude toward slavery, and in the consciousness of sin. There are instances in the literature of this period of attempts on the part of writers to correct earlier representations of patriarchal morals, showing the consciousness of new moral distinctions. Thus, E claims that Abraham was not guilty of falsehood about Sarah (Gen. 20: 12); he disclaims human sacrifice for an early date (Gen. 22); he attempts to remove from Jacob the

reproach of deception (Gen. 27: 11ff.), of falsehood (*cf.* Gen. 27: 18a, 21-23 with 27: 18b-20, 24-27), and of dishonesty (*cf.* Gen. 30: 37ff. with 31: 4ff.); he changes the ethical tone of the Joseph stories (Gen. 37: 22, 28a); he depicts Gideon in a more moral way than does J (*cf.* Jud. 8: 1-3 with Jud. 8: 4); he emphasizes very strongly the wickedness of fratricide and ingratitude (*cf.* Jud. 1: 25, 42-55 with Jud. 9: 26-41); and he represents Joshua as reproving the Gideonites for deceiving him (Josh. 9: 22a).

But in spite of these advances upon the pre-prophetic period, the morals of Israel as a nation, when compared with our modern Western standards leave much to be desired. But they were travelling in the right direction, and too much emphasis cannot be placed upon the revolutionary changes that had come about in men's minds, since the pre-prophetic period, about God's power and justice, love, mercy, and holiness, and about the sinfulness of injustice, oppression, falsehood, theft, murder, and mere formality in religion. The moral ideal had taken upon itself a new coloring and had been deepened and enriched, and the conscience had become more sensitive to moral ills.

The individual Hebrew also in the light of the customs and laws of his time, and in view of what the prophets had to say about him, had room for improvement. But it must be borne in mind, that in the prophets of this period we have a series of great spiritual souls who towered far above their contemporaries, and who sensed sin where the more ordinary mortal remained unconscious of it. Such leaders are necessarily always ahead of their time. But we may be sure that their condemnation of sin had its effect. In fact we know, as we shall have reason to note in subsequent articles, that the message of the great prophets gradually permeated the masses and became the dynamic which forced the individual Jewish soul to moral self-contemplation. And while the moral revolution of the eighth century B.C. merely touched the surface, for the time being, it began a penetration which

in later years reached the very heart of Judaism. Our study of the period has, thus, shown us the first great upward step on the road of Hebrew moral developments, which finally led to that summit where Judaism was prepared to give to the world the greatest moral Teacher of all times.

SOME EDUCATIONAL IDEALS FOR THE CHURCH

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Never has the study of the human mind appeared to offer so many practical and dependable conclusions as in the last few years. Psychology as it was taught thirty or forty years ago, under the title "mental science," was an exceedingly dry and formal discipline, productive of little more than learned speculations and classifications of ideas. But psychology today has become a business proposition. Its principles are capable of being applied scientifically in everyday life. It has been abundantly demonstrated that they have both therapeutic value and economic value. How can they fail of having educational value? The army and navy have found their psychological tests reliable and have demonstrated their accuracy by subsequent experience. Columbia University has now announced that the old academic requirements of entrance examinations will be replaced by a series of mental tests similar to those used in the army and navy.

What does this mean for the Church? It means that we ought to place greater reliance than ever before on a religious training *based on scientific principles of education*. I am aware that such a statement goes against the grain with many persons profoundly concerned for religion. To them it savors of dry, unemotional, mechanical processes which fail to move the heart or stir the will. But that is just because we have not gone deep enough. We limit ourselves to the intellectual side of religious training and forget that its other aspects of feeling and will are equally capable of analysis and study.

It is entirely true that vital religion must rise above what is purely mechanical and be richer than what is purely in-

tellectual, and yet in this very proceeding it must utilize definite habits of the human spirit. To know these habits is to enable us to remove obstructions, accelerate progress, and secure fruitage.

My contention is that it would pay the Church, as it has paid the army, to build on the assured principles of education. In order to accomplish this there are certain ideals which must be accepted "con amore," and of these I wish to speak.

I. THE CHURCH MUST PUT EDUCATION TO THE FRONT

To accomplish this the constant and dominant thought of clergy and leaders must be *how best to train for the Church of tomorrow*. The temptation is always to be over-occupied with the Church of today. There are things to be done, obligations to be met, exhortations to be uttered, all of which have immediate bearing and perhaps necessity. But the best and greatest of God's works are not immediate except in the beginnings that must be made. We get this sense of patience best out of our Lord's own attitude. He sowed seed daily, but He could afford to wait for fruitage. So the Church can afford to wait for tomorrow, even at some temporary loss, if only the processes which will make tomorrow secure are constantly cared for. This care for tomorrow is the educational point of view. The adoption of the attitude is a matter of conviction and will. Bishops and priests have the power to cease their slavery to the immediate circumstance. But the lesson of preparedness is hard to learn.

The emphasis on education must begin, of course, with the clergy. The laity, in general, are more ready. At times they feel they are being held back. Again it is a question of training, and our present difficulty will not be alleviated until a generation issues from our seminaries filled with educational conviction, and capable of educational leadership. Under the present seminary curriculum it is only the picked few, minded to specialize in religious education, who attain

such a consciousness. The seminary faculties themselves, while engaged in an educational process, are not awake to the necessity of a parochial training, they do not yet teach how to erect and maintain a process simple enough for the average of laity and yet effective enough to produce results.

The consequence is that even in our seminaries which carry courses in the pedagogy of religion, there is not yet an atmosphere which recognizes the supreme importance of training for the Church of tomorrow. The greatest task still appears to them to be the production of high-grade preachers. This, of course, is a worthy object, but, taken all in all, not so important for the Church as a whole as the production of a *teaching* ministry. The modern seminary graduate has usually been told how to run a church school, but he has small opportunity to think of educational principles in themselves, or to conceive of the whole parish in terms of systematic training. The church school appeals to him as a department of his work instead of a parish focus toward which and from which wider educational processes proceed.

The vestry and congregation very naturally inherit a disposition to regard the educational side of parish life as secondary. But with tactful leadership and an honest effort to show them what results can really be produced in their children, much support can be won for an educational program. The most important aim of the rector should be to arouse such a faith in educational principles as will elicit an adequate financial support of the educational plans of the parish and of the Church at large. Many parishes which will support their own schools do not grasp the necessity of providing beyond that for an educational machinery in the diocese and province (to say nothing of the general Church) which will guide and stimulate the local school.

If the Church is to take education in religion seriously, we must be willing to perfect a system which will supersede individual idiosyncracies and introduce a common norm.

Imagine a system of public education in which each school principal undertook to develop a curriculum of his own, and to select or even produce the material to be used under it. How could such a plan hope to secure proper facilities or capable teaching? Yet this is about the plan under which the Church has been operating. Each man in charge of a church school was a law unto himself in the selection of materials and in the standards of competence required of teachers. As a direct result publishers were not interested, from the business side, in the production of suitable lesson material, and standards of teaching disappeared because no system of training could be set up on so vague a basis.

I am fully aware that the authority of the parish priest to dispense religious instruction to his flock is a prerogative considered sacred and undeniable. But if this prerogative becomes a hindrance to some universal system of education which the Church finds it expedient to set up, so as to destroy both effectiveness and unity of action, insistence on it becomes priestly selfishness and an injury to the flock. In point of fact, a common system of religious training is not incompatible with such personal emphases as any parish priest may choose to make in the line of his conscientious opinions. To reject for the sake of minor personal opinions a system which is mostly good and sufficiently current as to make progressive improvement possible, is an unworthy piece of individualism which hurts the Church as a whole, a pettiness which stands in the way of progress. No common purpose or collective power is possible without the subordination of some personal prerogatives or interests. Something personal must be risked in the pursuit of a larger purpose. And if the Church is ever to advance to unity of educational action, the individual leader must embark in the common enterprise.

We urge this because since the Church has established a recognized agency for leadership in educational processes, the individual may always have at least some share in the

critique and improvement of the material produced. And further, the action of the Church in producing material for instruction is, so far as possible, a corporate action, and as such reflects the general feeling of the Church.

The Church as a whole must be more than ever concerned in the maintenance of effective education because so many more corporate enterprises are undertaken which must depend for their success on an intelligent and Churchly appreciation of their significance. It has now perhaps been made clear that the progress of the missionary enterprise of the Church needs the backing of parochial education. But there are other larger movements of the Church in social lines which equally need a trained religious consciousness for their support.

Again there is an ever increasing movement of the individual from town to town, from parish to parish. The growing child is no longer sure of spending his entire youth in any one parish. Rectors often complain of the futility of trying to institute thorough methods of training when there is such a constant flux in the constituency. But the answer to this objection is that the Church needs a thorough system everywhere, so that the individual breaking off his education in one parish will pick it up and carry it forward in the parish to which he goes. It only proves that strength must come from a general system widely adopted and carefully applied. The Church as a whole must be concerned for its youth as a whole, concerned therefore in what each parish is doing educationally. It is no longer right to the Church as a whole that any one parish should reserve the right to be a law unto itself.

Peculiarly, then, is a diocese concerned with the standards and efficiency of religious education in every one of its parishes. It is the duty of the diocese to stimulate and assist parochial education in religion everywhere, and the duty of the parish, for the sake of the diocese to respond. Indeed it may seriously be asked whether it is not the wisest

course for the diocese to insist that certain standards shall be observed in parochial situations. Clergy come and clergy go, each having his own special interests, and each, in many cases, altering and overturning the educational plans laid out by his predecessor—an experience often injurious to the youth on whom the experiments are made. But the diocese and bishop go on, and a considerable fraction of the laity in any parish given go on permanently. Why should not their system of education be controlled by more permanent *diocesan* standards and requirements? Is it impossible that we should come to feel that religious education is more a diocesan than a parochial responsibility?

This idea of diocesan control makes another inroad, we may be told, on the priestly authority of the rector. And here again it is the benefit of the Church at large, and not the satisfaction of the rector which must decide the matter. The Church, however, might adopt the general methods of educational control in the State, where standards are set by central authority, and the local community make the nearest approach which circumstances will permit. The growing appreciation on the part of the clergy of what education means and of the expert judgments needed in its adjustments is bound to make them in the end more ready to accept ideas and assistance which may be offered from a more centralized administration of education.

One may perceive certain approaches to a diocesan system of education, which are now just on the educational horizon. There are now a few instances of a new form of corporate supervision; one which grows from the bottom up, rather than from a diocesan top down. It may be described as "group supervision." Several parishes in the same community voluntarily unite to engage a competent person to supervise the parochial plans for religious education in each of the cooperating parishes. These parochial plans are then brought gradually together into as much similarity as circumstances will permit, and the training of teachers and

leaders goes on in groups representing all the parishes. In this system there is great economy of effort and of cost possible, together with really expert leadership.

If such supervised groups of parish schools were to be multiplied, by communities, or by county lines, the natural tendency would be for the supervisors to draw together into a leaders' group, and such a process in the end might easily be expanded to cover the diocese as a whole. In this way diocesan supervision might be arrived at by a thoroughly local and democratic method, allaying the fears or suspicions which might be aroused by diocesan action beginning at the top and extending downward.

There are signs also of the coming application of this principle of group supervision to the mission stations of a diocese, all of which are nominally under the unified control of a bishop or an archdeacon. The educational organization of each mission is arranged on a similar plan, capable of adjustment to local circumstances. Direction and supplies can then be issued from one headquarters, and the usual frequent changes of missionaries at the different posts do not disturb the educational plans which are so vital to missionary progress. Most mission schools, belonging to the small school type can be organized on a uniform plan, which enables capable volunteers to be trained at some center and to be sent out to organize and manage a new school or assist the clergy in the conduct of one already started. This plan, added to that of the group supervision described above would serve the needs of dioceses in which there are numerous mission stations.

Naturally, the same urgency which counsels a more close-knit system of religious training calls for an improvement in the teaching force. This is not a new demand. But every step forward in the systematizing of Church training makes the development of teachers an easier matter. When there is relative similarity in the teaching material used in the schools there is a basis for constructing other material which

will assist or train the teacher. In any center where there is group supervision of parish schools, teachers of similar grades can be gathered and trained directly for their work.

II. THE CHURCH MUST TRAIN MORE DIRECTLY FOR ACTION

The only valuable education in religion is that which definitely results in religious living, or in activity which proceeds from religious motives. A mere knowledge of religious things, not affecting personal action, can no longer be called education. The experiences of the great war have given us cause for serious thought in this respect. But we must acknowledge that as an educational principle this truth had been reached before the war. The war, however, has served to emphasize it in no uncertain way.

The extreme example of fruitless education in religion is found in the case of Germany. Her schools, the lower and secondary schools at least, could not have been called irreligious if a knowledge of biblical facts, for instance, constitutes religious teaching. There was no neglect of Bible history in the education of German youth. But the failure lay in that it was mere intellectual enlightenment, given as a part of a drill, generally without feeling or faith, and certainly without any attempt to cultivate religious activity. Being merely an intellectual matter the teachers chafed at the failure to allow intellectual freedom in the development of the subject, and the pupils found no connection made between it and their daily living. The Church in Germany ran dry while the schools taught Bible history diligently, by law. From such teaching of religion may God deliver us!

But even in the case of our own young men under army and navy training, and in the experience of the chaplains of the Church of England with their men, we are reliably told that the religious teaching of both England and America was ineffective. Whatever had been appropriated, there was not enough that was clear and full of motive to induce any great amount of independent religious action on the

part of the individual. Without being too critical, we may at least conclude that religious education has not "arrived."

We can see this in our own parochial experiences when we call the roll of our confirmation classes for a decade past, and then count the list of active communicants, attendants, workers, givers embraced by the same list. We have evidently not succeeded in getting religious activity as a fundamental element in our church training. Many of the teachers in our church schools would be quite unconscious of endeavoring consciously to reach this end. They suppose themselves to be teaching facts and truths, and that is as far as they look. Indefinitely they hope and expect that these facts and truths will affect life and influence conduct. But they do not understand that it is their concern to make this particular thing happen or to supervise the happening. I am speaking here not of the best but of the average of teachers.

It is not difficult to see, however, that the process of getting knowledge into action requires as much supervision and must be as clearly a function of the church school as the impartation of facts and truths. It is just because life itself furnishes both elements in combination that the lessons learned in the streets so frequently overpower the lessons learned in the church school. We hardly need a book like Coe's *Social Theory of Religious Education* to force this home to us, although such is its mission. To many it seems as if the Church had about reached the limit of her energy and effectiveness, unless some new vitalizing power can be found.

This added vitality must come from a new determination *to teach toward action* and not simply toward statements. We must get a dynamic instead of a static result in religious training. The "Christian service" element in the new "nurture" material is a step in the right direction, but many are disposed to regard that as a mere appendix which may easily be neglected without injury. Our teachers are not sufficiently guided to teach toward action. They do not appreciate the distinction between mere *teaching* and real *training*

First of all we must spend less time and thought in rehearsing all the details of the great past of religion. The Bible is invaluable as a text-book, but much of the detail necessary to understand it all is not a thing to be passed on to pupils. Time does not suffice to make a good Bible scholar out of every pupil. Let that be reserved for those who would go beyond the ordinary training of a church school, and be carried out after the main course is accomplished. Let more time be given to the planning of actions toward which we will teach. Not as though the activity were a mere subordinate means of fastening the facts in mind, but as though facts and truths were never living or appropriated until they were known to be awakening and controlling actions. Let action for God and our fellows be the test of the quality of our teaching; our own certificate as teachers.

Evidently the present allowance of time for the church school will not suffice to carry out any adequate program of training in activity. That is a good reason for falling in with the movement for week-day instruction in religion, now that attention has been called to it. It is true that we have been conducting in parish societies, guilds, and clubs various forms of training in activity. They have mostly been carried out on week-days. But they have not arisen out of, or been coördinated with the teaching given on Sunday. There must be a fusing of these two functions, a unifying of endeavors in which the church school of the old type and the parish society will amalgamate their functions or at least coöperate, so that our training in religion may, in the first place be coördinated in theory, and may secondly reach in practice the same extended group of young life which the church school touches. The new developments in connection with the "junior auxiliary" are a splendid illustration of what may be accomplished in these ways, and are sure to lead to further progress in the same direction. The most important element is to try to bring about such a relatedness that functions of various organizations which now overlap

may be led to coalesce and thus produce a simpler and better articulated structure of training.

Not by any means least in importance in the effort to teach toward action is the attempt to give adequate training to the emotional life. Thus far hardly anything systematic has been accomplished. We are so unaccustomed to analyze or study the emotional background of religion that we are almost totally unprepared to set up a plan by which the right emotions may be upbuilt, and the wrong emotions put in prison. And yet emotions are nearer to activity than thought, and facts must build up emotional states before they result in vital action. This is the field in which worship and Church usage must come into their own, finding principles which will give to one usage educational validity and deny it to another. As yet the principal essay in this direction must be put to the credit of one whose training was not in the Anglican Communion.¹

I would commend this field to those who are able to take up specialized study in religious education.

My main contentions, then, are as follows: that the Church having reached the limits of what exhortation can accomplish, and being confronted by tasks more demanding than ever, should commit herself frankly and whole-heartedly to an educational policy, a policy for which a secure scientific basis is rapidly appearing. To do this effectively the clergy must to some extent give up the pleasure of being individualists in directing training processes and join in a common plan for the greater good of the whole Church in which capable leadership will be of prime importance.

Once committed to an educational policy we must set up a new objective in teaching, that of securing the action which grows out of religious motives. Our effort must be toward the will rather than the intellect alone, and we must open up a new line of approach through the better cultivation of religious emotions. To accomplish all this a definite and more coördinated use of week day time is imperative.

¹ Dr. Hartshorne in his book on *Worship in the Sunday School*.

CRITICAL NOTE

ISAIAH 9: 1-2

By SAMUEL A. B. MERCER, Western Theological Seminary, Chicago

With one slight change in verse two, namely הַנִּילָה instead of הַנִּי לָא, suggested as early as 1848 by Selwyn in his *Horae Hebraicae*, and now most commonly accepted, and by rendering the perfects as prophetic, these two verses may thus be translated:

The people that were walking in darkness
Shall see a great light;
They that were dwelling in the land of the shadow of death,
Light shall shine upon them.

Thou shalt multiply the rejoicing,
Thou shalt make great the joy;
They shall rejoice before thee as men joy at harvest,
As they rejoice when they divide the spoil.

The prophet is depicting the glorious future of Israel who is just about to be delivered from Babylonian captivity. His language is highly poetic and coloured by Oriental imagery. Babylonia is compared to Sheol, in the phrases, אֶרֶץ צְלָמוֹת and חֶשֶׁךְ, which are parallel, and which Duhm (*Das Buch Jesaia*, 3 Aufl., 1914, p. 65) and Gunkel (*Forschungen* I, 22) recognized as referring to the underworld. The comparison may be illustrated by the following passages from the book of Job: 10: 21; 38: 17; 3: 5.

But whence this peculiar imagery? "The people. . . shall see a great light." "Light shall shine upon them." It is not Hebrew; nor is it Babylonian. But it may be paralleled over and over again from the Egyptian hymns to the sun-god Rā. *Book of the Dead* (Budge's edition), Ch. 15: 15-21 may be rendered: "The holy inhabitants of the Kingdom of the Dead rejoice, when thou shinest there with thy beams for

the great god Osiris, the everlasting prince. The lords of the zones of the Underworld in their caverns stretch out their hands in adoration before thy *Ka*; they implore thee, when thy brilliancy comes to them. The hearts of the lords of the Underworld are glad when thou sendest forth thy glorious light in the Kingdom of the Dead; their two eyes are directed towards thee, and they press forward to see thee, and their hearts rejoice when they do see thee." Many other similar passages tell of the joy and rejoicing among those in the Underworld who have successfully passed the forty-two judges and are safe in the realms where the sun-god's presence is manifested. The "great light," *Rā*, was an object of joy, gladness, and rejoicing to the peoples that had passed through the land of the dead.

It is not unlikely that we have here, as in many places in the Old Testament, an echo of that close relationship which always existed between Israel and the surrounding empires. Of Babylonian influence on Hebrew religious thought there is no question; nor is there any reason to doubt that Egyptian religious ideas were familiar to Hebrew men of letters. This is especially true of Egyptian mortuary conceptions (see ATR I, 333-334).

REVIEWS

The Coming Free Catholicism. By the Rev. W. G. Peck. The Macmillan Co., New York, 1919, pp. 160. \$2.00.

Under this title, the author, apparently a Free Methodist, makes a brilliant plea for almost the entire system of Catholicism. A good guide to the *Tendenz* of the book may be seen in the fact that the reviewer, unaware of the author's denomination, read well on toward the end of the volume with the unquestioned conviction that the latter was an unusually gifted member of the Anglo-Catholic group within the English Church. Nothing could be more reminiscent of both Figgis and Chesterton than these delightful words of the preface, in reference to the "New Religion" of Conan Doyle and Mr. Wells: "What the new revelation will have to say about God, the soul, and society, of more revolutionary meaning than is contained in the Symbol of the Crucifix or the Sacrament of Holy Communion, it is difficult to imagine; but Mrs. Besant, at any rate, assures us that it is coming. Let us await it without tremors. If the assertion that human respectability once nailed God to a cross does not unduly disturb the world's comfort and self-esteem, nothing else will" (p. 5).

In his analysis of the present "Spiritual Situation," Mr. Peck expresses the following keen judgment upon certain profiteering Christians in England during the war: "The world has judged that as a picture of callous insensibility the story of those who, having crucified Christ, sat down and 'watched Him there' is unsurpassed, but had some modern profiteers been present they would have improved the occasion by picking the pockets of Mary and John" (p. 18). There follows a penetrating historical review of Christianity in three chapters, "The Historic Tragedy," "Second Thoughts

of Protestantism," and "The Catholic Revival." The dominant thought is that Protestantism, as an individualistic and therefore onesided expression of religion, has perhaps brought spiritual freedom, yet is, nevertheless, historically a failure. "No matter how greatly a reformation was needed at the close of the fifteenth century, there was one sad fact which spoiled all subsequent life. That reformation never happened" (p. 33). The later disintegration of Protestantism into undogmatic Christianity is thus condemned: "When we come to grapple with the stern problems of life the minimized Christianity of Liberalism breaks in our hands. The only effective social explosive is the full Christian Gospel. Catholic dogma is packed with dynamite. The characteristic doctrines of Christianity are the fundamental charter of Liberty, Equality, and Fraternity" (p. 70). So we are led on to this splendid picture of Catholicism: "It is in harmony with the modern faith in the organic unity of the race. It emphasizes the importance of historical continuity. It views the individual in his relation with the divine historical fellowship of the Church, and steadily refuses to countenance any breach of that organic comradeship. It ignores all sects. It seeks to mediate Christ through every channel which reaches into the heart and mind and will of man. It does not neglect to address itself to the infra-rational and supra-rational elements in mankind, well knowing that with concrete human nature such appeal is morally valid and spiritually fruitful" (p. 105).

Yet this Catholic-minded English Methodist does not find his ideal realized in the English Church. "The Church of England contains some magnificent democrats who are also fervent Catholics but that Church as a whole is neither consciously Catholic nor effectively free. She is unsatisfactory, as every *via media* must be. She has to become at once more truly free and more truly Catholic, and the dual task embarrasses her" (p. 114). And what Anglican can fail to smart with shame that from the lips of a "Protestant" should come

these words about Wesley: "Wesley was literally a greater Catholic than any of the Anglican Bishops of his day, and for this reason he was driven into the wilderness" (p. 124).

The author's conclusions in regard to Anglicanism and Romanism are clear. "What we seek to remove from Anglo-Catholicism is surely not one particle of its devotional practice, but the State connection and the oligarchical Episcopacy. What we seek to remove from Roman Catholicism is that monarchical principle of government which has vitiated the entire Roman system and is the prime factor in the Roman misinterpretation of the Gospel" (p. 127).

It is hard to complete the perusal of a work like this, teeming with the most hearty devotion to the Catholic life, and thoroughly at home in the mental world of to-day, without two convictions. The first is the great need for and imminence of Church Unity along a totally new alignment of party divisions. No party designations of thirty years ago are even mildly accurate for the personal positions of to-day. Liberals with the historic and social consciousness are emerging as a more and more distinct influence in all Communion, and are far nearer to each other than are many within the same Communion.

The second conviction comes as to the antiquated and mid-Victorian spirit of certain Anglican actions and proposals toward Church Unity. When the entire philosophy of ceremonial, objectively and subjectively, is being appreciated and heralded by these "Protestant" Christians, it makes one ponder a little as to the spiritual alertness of Anglicanism to have a bishop attempting to break up a most obvious work for God, created through many years of the utmost self-sacrifice, for such a truly lofty and magnificently religious reason as (not the reservation of the Sacrament but) the burning of a light in front of It after you have reserved It. Can one deny that there is need for "Free Churchmen" of genuine piety and wide vision, when historic Christianity presents such a spectacle of obscurantism and smallness? Moreover,

at a time when, unless all signs fail us, the Western world is turning toward ceremonial and social symbolism as it has not done for centuries, is it quite in tune with the progressive thought of the time to have the Episcopal Church imply that these things are of no importance in spiritual reconstruction?

Thirty years ago overardent Anglican ritualists under the aegis of Church Unity set out to copy many Roman rites, vestments, and practices, which to-day Rome, with her thorough scholarship, is herself repudiating, and the afore-said ritualists slink back rather shamefacedly and give up their cherished Roman ways. Is the cycle now to repeat itself in the other direction? Shall Anglicans again strain and twist and force canon and rubric, but this time toward Protestantism, only to find in a few years that their admired guides have far more Churchliness than they themselves, and are marvelling at the canonization of Esau—as the patron of Anglicans?

LEICESTER C. LEWIS

The Religion of Israel. By George A. Barton. The Macmillan Co., New York, 1918, pp. xiv + 289. \$2.00

Dr. Barton's new book is a survey of the development of the religion of Israel from pre-legendary times to the Dispersion, and is intended for the use of college students. In the opening chapter, the well-known author of *Semitic Origins* is at his best; his description of the ancient Semitic background is written with a vividness of style and a nicety of touch which arouses in the reader great expectations: but the interest is hardly sustained in the following six chapters dealing with the value of biblical narratives, the origin of the Hebrew tribes, the beginnings of Mosaism, and the growth of prophetism. The second half of the book again is interesting and gives us a good description of legalism, sacerdotalism, Wisdom Literature and Apocalypticism. The author takes the modern critical point of view as a matter of course; his fairness and equanimity are such that one does not care to take issue with him sharply. And yet, he is not always de-

pendable. He tells us (p. 19) that biblical scholars can be classified into three camps: "the sincere, conscientious, open-minded . . . who go about the work with reverence and sanity"; the reactionaries; and the followers of Winckler, Jensen, and Zimmern, who are of an unscientific turn of mind. College undergraduates will probably take Barton's word for it at first, but let us hope that he will have so interested them that they will go a little further. If so, they will discover that there are many Bible critics who are neither reverent nor sane, that some of the reactionaries are not so bad as they are painted, and that the statement that Zimmern is to be classed with the unscientific is rather strong. Barton himself follows Zimmern's solar theory and interprets *Milcah* as *Malkatu*, the Queen (of Heaven), rather than the older hypothesis of Noeldeke, who saw in *Milcah* a form of the Phoenician goddess *Milkat*. Dr. Barton approves some risky statements of former critics. He tells us (p. 69) that the ark contained an aerolite or a stone from Yahweh's mountain; he adds that "similar receptacles for their gods are portrayed on Babylonian documents." Some words of explanation would not have been out of place, for the author's interpretation of the Babylonian sacred ships or arks is not self-evident.

From a pedagogical point of view the book is not without blemish. The second chapter is not very clear. The casual reader will wonder why Dr. Barton puts Joseph before Jacob. Perhaps he will come to the conclusion that the origin of the Hebrew tribes is made obscure not by the haze of tradition (p. 57) but by scholarly dust. On p. 78 the author tells us that Saul names his son Ish-baal. A note or word of explanation should give the camouflaged form Ish-bosheth. The author should have included here the two Meri-baals, the son of Saul by Rizpah and the son of Jonathan, with a note on the form Mephi-bosheth. No doubt the mysterious Meri-baal, son of David, (p. 78) should also be explained to college undergraduates and others.

The reader will wonder why Moses came to be surrounded by such a halo and fame as a legislator if he was merely the author of the insignificant Decalogue or pseudo-decalogue of Exodus 34, discovered in these latter days and tinkered by sane and reverent critics. When the student will examine this repaired mosaic he will discover that Moses had nothing to do with it because its background is agricultural and sedentary,—because it includes a *weekly* sabbath. Then he will wonder still more, for on p. 88 Elijah is said to be a militant representative of the prophetic tendency in J, while on p. 91 he is said to be opposed to the ritualistic decalogue of J (Ex. 34). Again, if the first decalogue was ritualistic and the second ethical, sacerdotalism developed before ethical prophetism and the document P should be studied accordingly.

Dr. Barton's references are not always carefully given. On p. 15 Davenport's book is quoted without page number; the author probably means pp. 11-59, as in the note on p. 83, where the quotation, chapter I-III, is misleading. The reference to Macalister on p. 76 is too vague. On p. 167, volume 24 of the *Biblical World* is meant. On p. 34 the author does not tell us which volume of Schrader's *Keilinschriftliche Bibliothek* is meant (it should be vol. V). Why not give that title in English? The quotation refers to Winckler's *Amarna Letters*, which were published in English as well. If the author cared to be absolutely scientific he should have quoted Knudtzon's edition. Creelman's *Introduction* ought to have been included on p. 21. Zimmern should be given credit for the reference to Schrader on p. 36. The German references on pp. 25 and 103 are unnecessary in a book for undergraduates, as well as the references to Cuneiform texts on pp. 28, 34, and 35.

Apparently Dr. Barton is not aware that the name Israel has also been found by Scheil in a cuneiform seal of the time of Manishtushu, cf. *Revue d'Assyriologie*, xiii, 5. He does not refer to the Abaraham of an early Babylonian letter edited by Dr. Lutz (*Early Bab. Letters from Larsa*, No. 15).

In a book written for undergraduates there should be cross-

references to the works of Kent and of Fowler; these are more likely to be found on the shelves of a college library than the CT or the MVAG.

In spite of minor faults, the author is to be congratulated for giving us a very readable and interesting book, and we doubt not that it will arouse a good deal of interest.

JOHN A. MAYNARD

Spirit, Soul, and Flesh. The Usage of Πνεῦμα, Ψυχή, and Σὰρξ in Greek Writings and Translated Works from the Earliest Period to 225 A.D.; and of their Equivalents רוח, נֶפֶשׁ, and בָּשָׂר in the Hebrew Old Testament. By Ernest De Witt Burton. The University of Chicago Press, Chicago, 1918, pp. 214. \$2.00.

This monograph presents us with an elaborate linguistic investigation, in which 112 pages are devoted to secular Greek writers, 21 pages to the Old Testament, 32 pages to Jewish authors, and 31 pages to the New Testament. For the thoroughness and accuracy of the work Dr. Burton's name is a wholly sufficient guarantee, and the book is of such importance as to warrant a rather full summary of its conclusions.

In Greek of the classical period the meaning of πνεῦμα was predominantly physical; it occasionally might denote life or "soul substance," but it was never used for the finite soul of an individual. It is with the Stoics that the conception of the soul as πνεῦμα becomes of importance, a conception that seems to be connected with Aristotle's definition of the soul as πνεῦμα σύμφυτον. In the early Stoa, however, this conception seems quite clearly to be materialistic, and it is only among the middle and late Stoics that the materialistic attributes are dropped; the first use of τὸ πνεῦμα as in any way equivalent to "the soul" is found in Epictetus. Consequently the doctrine of personal immortality was in no way connected with what we should call the "spiritual" quality of the soul. There is of course no trichotomy, until we reach the Hermetic writings, which treat the "spirit" as something distinct from the "soul" and *inferior* to it. (The Hermetic writings, however, contain a pentachotomy of νοῦς, λόγος, ψυχή, πνεῦμα, σῶμα, which is derived from Egyptian sources.)

The study of *ψυχή* shows no such development. Almost all the later uses of the word occur in Homer except "the immortal part of a living man," and even this may perhaps be deduced from the occurrence of the noun to denote the "shade" of a deceased person. Discussion of the nature of the *ψυχή* by the Greeks there is, of course, in abundance, but it is the familiar metaphysical discussion of the schools.

The investigation of *σάρξ* is most important in its bearing on the ethical aspect of the relation of soul and body. Dr. Burton concludes that there is no true ethical dualism in Greek speculation, although Plato once or twice approaches this very closely. Such dualism as appears comes from the natural observation of the body as a hindrance in aspiration.

No discussion of the meaning of the three Hebrew terms can avoid traversing familiar ground, but Dr. Burton seems to have said all that is necessary. He sides vigorously with the contention that in *רוח* "the meaning 'spirit' came before 'breath,' and the application to God earlier than to man." This is quite different from the development of *πνεῦμα*, although the original meanings of the two nouns coincided. But *רוח* and *ψυχή* developed in fairly close parallelism, as did *בשר* and *σάρξ*, although in the latter case there is not even a "practical" dualism in Hebrew thought.

In the LXX the use of *πνεῦμα* to render *רוח* produced an individualizing sense of *τὸ πνεῦμα* (= "his spirit") long before Greek had developed this force. But on the other hand the soul of a deceased person is never called *ψυχή*. The most important contribution of the Septuagint is the phrase *πνεῦμα ἅγιον*; in Greek sources proper this combination is found only in the magical papyri, where it is probably due to Jewish influence. The earliest Greek parallels are in Menander, who says Fortune is either *πνεῦμα θεῖον* or *νοῦς*, and in the pseudo-Platonic dialogue *Axiochus*, which argues that great human knowledge would have been impossible, were there not in the soul *τὸ θεῖον πνεῦμα*. Poseidonius, indeed, even asserts that

God is *πνεῦμα νοερόν καὶ πυρῶδες*, but the last predicate shows that he did not conceive "spirit" to be immaterial.

Philo (naturally) exhibits an unsystematized blending of the Jewish and Greek traditions; Dr. Burton possibly assigns to his doctrine a greater coherence than it possesses. But Philo certainly held a trichotomy, of a sort. All men have a *ψυχή* (if not two *ψυχαί*), but God gives also a *πνεῦμα* as a (non-permanent) *donum superadditum*, enjoyed for varying periods by different individuals; this is a trichotomy, but it is a trichotomy of "grace." And this gives an approach to the New Testament antithesis between *ψυχικός* and *πνευματικός*, although Philo never employs the former adjective in a derogatory sense (in the Hermetic writings it is the superior term). Like Plato, Philo approximates an ethical dualism of body and soul, but he falls short of asserting that matter is, as such, the cause or source of evil; his dualism between God and matter is not quite a true ethical dualism.

This analysis of earlier use makes clear that the New Testament belongs almost overwhelmingly to the Jewish tradition as opposed to the Greek. No less than nineteen meanings of *πνεῦμα* are listed, with eight each for *ψυχή* and *σάρξ*, the attention centering in the Pauline usage. And the following conclusions are drawn for the special usage in the New Testament:

Πνεῦμα is, with few exceptions, individualizing, and is used most frequently with reference to the Spirit of God; as applied to man it largely displaces *ψυχή*. For the Pauline exaltation of *πνεῦμα* over *ψυχή* there is no observed previous parallel; Philo only approaches this antithesis. St. Paul probably originated the clear distinction between the charismatic and the ethical gifts of the Spirit, with the exaltation of the latter. The extension of *σάρξ* to cover human nature in general, and the limitation of the word to denote the force in men that makes for evil seem also to be Pauline contributions, but there is no evidence for a true ethical dualism in the New Testament, except perhaps in II Pet. 2: 10, 18. The general New Testa-

ment antithesis between *σάρξ* and *πνεῦμα* is exceedingly complicated, and involves several meanings in both terms.

A work like this is not only significant for its actual contents; it is significant because it gathers up scattered threads in contemporary scholarship and gives an impetus to fresh productions. Each of Dr. Burton's chapters can be expanded into a volume of considerable size, and this task should be undertaken without delay. Only in this way is any adequate criticism possible; flaws in a miniature can be studied best by enlarging the picture to a liberal scale. Such flaws will scarcely disturb the outlines Dr. Burton has traced, but correcting them will perhaps involve certain readjustments. For instance, I Thess. 5: 23 appears to contain a genuine "trichotomy of grace," although Dr. Burton classifies *πνεῦμα* here as the human spirit, and a similar criticism may apply to his classification in Rom. 7: 6, Gal. 6: 8. But it would be thankless to indulge in such minutiae here.

One lack in the volume is that of a discussion of Egyptian, Persian, and non-Hebrew Semitic antecedents. These influences had real significance in the Hellenistic world.

BURTON SCOTT EASTON

The Life of Paul. By Benjamin Willard Robinson, Ph.D., Professor of New Testament Literature and Interpretation, Chicago Theological Seminary. University of Chicago Press, Chicago, 1918, pp. xiii + 250. \$1.25.

All of the questions which concern the religious and intellectual development of the Apostle to the Gentiles are by no means answered at the present time. For example, what was his state of mind before conversion? How much did he know about Christ and Christianity before his conversion? Where and how did he "receive" his gospel? What relations existed between Paul and his contemporaries in the Gentile mission field? Was there a pre-Pauline Gentile mission? If so, how extensive was it? What were its principles? What were its relations with the Apostolic Jerusalem community?—These are only a few of the many questions still to be answered in the Pauline field.

Hence it is that for a *handbook*, such as the present "Life of Paul," only the broad outlines of the Apostle's life and aims can be given. For its purpose, Robinson's book could hardly be improved, and we predict for it a wide sphere of usefulness. There is a decided minimum of discussion of St. Paul's theology. But that lies outside the purpose of the book: it is a life of St. Paul, in the exclusive sense.

Peculiar gifts of sympathy and imagination are required to interpret the life of the great Apostle to the Gentiles. The facts—of geography, chronology, archaeology, biography, etc.—must be firmly in hand. But more than these, there must be a genuine admiration for and sympathy with the character of the Apostle, an understanding of his point of view, his aims and ideals, his difficulties, his passionate purpose to plant the Gospel in the vital centers of the civilized world, and thus directly or indirectly to preach the Gospel to every creature before the Parousia should take place, and the Lord come. This is the interpreter's primary qualification: he must to a considerable degree *understand* the man himself. Then the outlines of his career—boyhood, youth, conversion, call to ministry, journeys, controversies, friendships, evangelistic "campaigns," and final martyrdom—take their place and receive their proper emphasis and value.

Such a qualification as this, Professor Robinson undoubtedly possesses. He enthusiastically admires St. Paul, and he is able to convey something of his enthusiasm to his readers. The Apostle lives before us, and his presence is not (as to his Corinthian converts, II Cor. x, 10) insignificant and his speech of no account. There are frequent references to the geographical background; indeed, one easily conjectures that the author has visited the scenes of St. Paul's labors. The chapter references to the New Testament materials, and to standard modern works on the subject, will be extremely valuable for the teacher. Frequent use is made of the papyri for illustration. The two-sided nature of the Apostle, as Jew and Roman citizen, is brought out in a

most interesting way, to explain phases of his thought and turns of his activity otherwise hard to reconcile.

The value of such a concise and clear biography of St. Paul, with its excellent references for further reading and study, is apparent at once. Clergy and church school teachers alike will profit by familiarity with this volume.

FREDERICK C. GRANT

The Christian Approach to Islam. By James L. Barton. The Pilgrim Press, Boston and Chicago, 1918, pp. 316. \$2.00.

Perhaps the most important religious problem brought forward by the world war is the question of the destiny of Mohammedanism. The four great centers of the Moslem faith, Cairo, Mecca, Constantinople, and Jerusalem have been in the heart of the conflict. Hence the timeliness of such a book as this.

Mr. Barton divides his work into three parts: first, the external history of Islam; second, Mohammedanism as a religion; and thirdly, the relation of Mohammedanism to Christianity. In the first part, the reader is given an excellent introduction to the Moslem world. After a chapter of orientation, the author tells in a striking way about the vastness of the home-lands of Mohammedanism, about the great numbers of Moslems in the world, and about their rapid increase. He reviews the historic conflicts between Islam and Christianity, drawing out the inherent strength and qualities of the great opponent of the Church. He takes up the relationship between Islam and the Ottoman Empire, bringing home to his readers the menace of the Pan-Islamic movement, and the relationship between that and the great war.

In the second part of the work, dealing with the religious beliefs and practices of Mohammedanism and with its conception of God, the author has been greatly assisted by Dr. George A. Barton, who wrote the whole of the chapter on the Mohammedan Conception of God. This conception of God is compared and contrasted with the Christian conception, in which the common grounds between the two faiths are

set forth, but, at the same time, showing the inadequacy of the Islamic conception. Other imperfections of Mohammedanism are then passed in review, before the subject of disunity and reforms are discussed.

For the average Christian reader, especially those interested in the active missionary work of the Church, part three is of most importance. Mr. Barton here gives a brief but clear account of early attempts to Christianize Islam, and of attempts made in modern times. In six splendid chapters at the end, the author shows the changed attitude towards Christianity, which has arisen among Mohammedans, and then goes on to enumerate the difficulties which the Christian missionary must face, the concessions which he must make, the essence of the Christian message as it must be presented to the Moslem, and, finally, he outlines a programme for Christianization, and shows how Christian missions must be reorganized to ensure success.

Than Mr. Barton, who has spent years among Mohammedan peoples, no one could have been found better prepared to present this whole problem to Christianity: He has not only shown a thorough knowledge of all departments of Moslem life and religion, but has likewise shown that true spirit of toleration, sympathy, and justice, which is essential to success, and which Christian missionaries have so often lacked.

Of course there are many points of technique here and there which specialists in Oriental matters will find open to criticism, such as inconsistencies in transliteration—sometimes khalif and sometimes calif, but these are minor matters in a work of such great importance to Christianity's great opportunity just at this moment. The author has a message to the Church second to none; he has presented it in a telling manner, with the zeal of a man of God; and he has combined with his zeal a breadth of vision, a spirit of toleration, and a grasp of the whole situation with statesmanlike tact and insight such as to point him out as Christianity's natural adviser in her efforts against her ancient rival.

SAMUEL A. B. MERCER

Luther on the Eve of His Revolt. By the Very Rev. M. J. Lagrange, O. P., translated by the Rev. W. S. Reilly, S. S. The Cathedral Library Association, New York, 1918, pp. 135.

The discovery, a decade ago, of Luther's *Commentary on the Epistle to the Romans* brought to light what is beyond doubt the most valuable document for the study of the genesis of his theology. The discovery was made through the researches of Johannes Ficker, who found a printed copy of the book in the Vatican Library at Rome and then a little later the author's own manuscript in the Royal Library at Berlin. The work was published in two parts, Glosses and Scholia, at Leipzig in 1908. Since then a considerable discussion has taken place, chiefly perhaps on the part of Roman Catholics. The learned editor of the *Revue Biblique* has summed up the results of this discussion in his critique of Luther's lectures on Romans, the work which lies before us.

The author by no means shares the view of Denifle that Luther's theology simply reflected the moral aberrancy of his own private life, though he makes clear Luther's ability to hold contradictory opinions and the lack of moderation (due to the one-sidedness and defectiveness of his scholastic training) with which he stated his views. The sharp contrasts between what St. Paul actually taught and what Luther understood him to mean, on the subjects of original sin, justification, etc., are stated with excellent precision and clarity.

FREDERICK C. GRANT

The Lutheran Movement of the Sixteenth Century. By David H. Bauslin, D.D., LL.D. The Lutheran Publication Co., Philadelphia, Pa., 1919, pp. 368.

In this volume is presented "An Interpretation" primarily of the life of Luther, and then, of the Protestant Revolt as a whole after four hundred years of testing. The reverent spirit and deep piety manifested throughout the work are admirable, yet the time has certainly passed for such an estimate of the Reformation to find wide acceptance. According to Professor Bauslin, the light of the Gospel well-

nigh disappeared from Western Christendom until it was rekindled by the flaming devotion of Martin Luther, and it is this Protestant theology which is the sponsor for most that is good in present day civilization. We can only point out that in Luther's own land this view has been largely given up by the most influential Protestant theologians (Troeltsch, Weinelt, Scheel), and that after the Catholic studies of Denifle and Grisar, despite the former's violence, to treat of Luther as a naively pious modern is simply unscientific. It would be hard to find a distinctive teaching of Martin Luther which is accepted in progressive Christian circles today.

LEICESTER C. LEWIS

French Protestantism, 1559-1562. By Caleb Guyer Kelley. Johns Hopkins University Studies in Historical and Political Science, Baltimore, The Johns Hopkins Press, 1918, pp. 185. \$1.50.

Church history is seen to be slowly coming into its own in the appearance of such a volume as this. In place of dilating on dogmatic controversies and viewing the Reformation as primarily a religious movement, Dr. Kelley plunges at once beneath the surface of tradition, and studies the progress of Protestantism in France during the fateful years 1559-1562 through a presentation and an analysis of the social and economic life of the time. Hence we are able to visualize the real Protestantism in the life of its adherents, rather than the codified system of theological seminaries. The present work is fit to rank with J. W. Thompson's *Wars of Religion in France*, and with at least the ideal of Vedder's *Reformation in Germany*.

LEICESTER C. LEWIS

The Political Works of James I. By Charles H. McIlwain. Harvard Political Classics, Volume I, Cambridge, Harvard University Press, 1918, pp. cxi + 354.

This is the first installment of a series which promises to be extremely valuable both to secular and ecclesiastical historians. In an extensive introduction of over one hundred pages, Professor McIlwain creates the atmosphere of, and

illuminates the decisive points in the late Tudor and early Stuart period. This includes several important discussions, among which are "The Tudor Literature on Church and State" and "James and the Puritans." Then comes the carefully collated reprint of the most important political writings of James. So rich was the secular thought of the Jacobean time in ecclesiastical and theological interests, that the present volume automatically assumes place as an indispensable aid to the history of the English Church in the first quarter of the seventeenth century.

The substantial and artistic manner in which the book is printed is a happy expression of its intellectual value.

LEICESTER C. LEWIS

The Episcopal Church: Its Message for Men of Today. By George Parkin Atwater. Morehouse Publishing Co., Milwaukee, 1917, pp. xii + 184. \$1.00.

The shelves of the clergy are well stocked with books in defense of the Church's distinctive position. There are "Reasons Why" and "Reasons Why Not" in varied assortment, most of them controversial and filled with claims and quotations which the layman is rarely qualified to test and verify. The large majority of these books presupposes the reader to be convinced of the truth of the Bible, if not even of its verbal inspiration, and in consequence assumes that the triumphant quotation of apposite texts from Scripture, supported by judiciously selected passages from patristic writings, ought to vanquish and convert the opponent.

But men of today are not impressed by reference to chapter and verse. Furthermore, they are neither ready to accept a writer's interpretation of historic allusions nor over-anxious to enter upon independent investigations. What they are interested in is life,—rich, colorful, powerful, and progressive. Dr. Atwater appreciates the splendid ideals which dominate men and in this book challenges them with the message of the Episcopal Church, a church ever ready to give power and direction, joy and beauty to the life of men of high vision.

The challenge is formulated, attacked, and defended be-

fore the glowing hearth in the rector's study, a setting and method which make the book eminently readable. Dr. Atwater is to be congratulated, for "The Episcopal Church" is a departure in the direction of modern apologetic, healthy and fundamentally Catholic.

ROBERT F. LAU

A Book of Collects. By Pater and Filius. Morehouse Publishing Co., Milwaukee, 1919, pp. 45. \$.50

This booklet is an indication not only of a revival of religious devotion but also of the increased interest in matters liturgical. Part One contains a group of collects so characterized by scriptural atmosphere and dignity of language as to make many of them fit companions of the choicest intercessions of the Book of Common Prayer. Part Two, adapted collects from ancient sources, lends itself, no less than Part One, to the use of outlines for meditation.

ROBERT F. LAU

Four Modern Religious Movements. By Arthur Haire Forster. Richard Badger, Boston, 1919, pp. 95. \$1.00.

The harvest of death of the world war has driven even the most thoughtless to seek some sort of answer to the question, Whither. Mr. Forster, in a manner adapted to popular tastes, carefully considers the answers of Spiritualism, Christian Science, and Theosophy, and adds a review of Mormonism. His advice (oft repeated in recent days, but little heeded) is that the Church must lay greater emphasis on her teaching concerning our relation to the departed and give practical application to her belief in the effect of sacramental life upon the body. His criticisms are, in the main, fair, even sympathetic; but the book is marred by the inclusion of irrelevant, somewhat more technical articles.

ROBERT F. LAU

NOTES AND COMMENTS

Dr. Edward Abramowski, the Polish psychologist, and sociologist, died in Warsaw in June, 1918. His most important work *The Normal Subconscious* (1918), should be read in connection with any discussion of Dr. Sanday's suggestion as to the function of the Subconscious in the Christology. L.

Dr. Kenneth S. Guthrie was elected a member of the American Philosophical Association at the last annual meeting. He is the rector of All Saints' Church, New York, and the author of the new four volume translation of the works of Plotinus. (Vide ATR, May, 1919.) L.

To all students of the history of thought, the death of Dr. Gaston Milhaud will announce a real loss. Professor Milhaud was one of the greatest of contemporary French philosophical critics. Formerly at the University of Montpellier, since 1909 he lectured at the Sorbonne. Among his best known works are: *Études sur la pensée scientifique chez les Grecs et les modernes* and *Nouvelles études sur l'histoire de la pensée scientifique*. He had almost finished a standard critique of Descartes, when death came to him. L.

Anglican scholarship throughout the world mourns the death of John Neville Figgis, D.D., Litt.D., Honorary Fellow, St. Catharines College, Cambridge. Fr. Figgis was born in Brighton in 1866, and was educated at Cambridge University and Wells Theological College. After experience in both parochial and academic work, in 1909 he found his vocation in the Community of the Resurrection. As university lecturer, Dr. Figgis was especially appreciated, and several of his best known books were written for this purpose. He delivered the Hulsean Lectures at Cambridge in 1908, the

Nobles at Harvard, 1911, the Paddocks in New York, 1913, and the Bross at Lake Forest in 1915. Among his writings are the following: *The Divine Right of Kings*, 1896, *From Gerson to Grotius*, 1907 (held by many to be his most enduring), *The Gospel and Human Needs*, 1909, *Civilization at the Crossroads*, 1912, *Churches in the Modern State*, 1913, *The Fellowship of the Mystery*, 1914, *The Will to Freedom*, 1917. In addition he was a contributor to the Cambridge Modern History, and editor, with R. V. Laurence, of Lord Acton's *Lectures and Essays*, together with the valuable first volume of his *Letters*. L.

The Very Reverend George Hodges, D.D., LL.D., D.C.L., one of the best beloved seminary deans and most popular preachers of the American Church, died in May, 1919. Dean Hodges was a graduate of Hamilton College and of the Berkeley Divinity School, and from 1881 to 1894 was engaged in parochial work at Calvary Church, Pittsburgh. He succeeded Bishop Lawrence in the deanship of the Cambridge School in 1894, and there exercised a wide influence immediately, both as head of the distinguished faculty then at Cambridge, and by reason of the sincere Christian graciousness of his character. He published many books and articles, among which may be mentioned *Faith and Social Service*, *The Administration of an Institutional Church*, *The Episcopal Church*, *The Early Church*, and some six volumes of sermons. L.

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Is it accurate theology to say that, since the First Prayer Book of Edward VI, the Anglican Communion has lost the sacrament of Holy Unction?

It is generally held by Anglican theologians, as was evident in the discussion of the papal decree on Anglican Orders, that the *matter* of the lesser sacraments is not fixed by Divine Institution. This was one of the main points in the Anglican defence, that, for instance, while bread and wine are absolutely necessary in order to have the sacrament

Holy Communion, the requirement of definite unchangeable matter does not hold for Orders—as one of the lesser sacraments—and concretely, the sacrament of Orders has been conferred with varying matter, imposition of hands, chrism, imposition of Bible, *traditio instrumentorum*, et al. But if this matter of lesser sacraments may change—as undoubtedly in the Roman Church it has in Confirmation, from imposition of hands to chrism (Doelger, *Das Sakrament der Firmung*, Wien, 1906; O'Dwyer, *Confirmation*, New York, 1915)—why may not the matter of Holy Unction change from chrism to the act of visitation? If the Roman Church can validly change the matter of one lesser sacrament, as it is admitted by Roman theologians she has done, the Anglican Church can certainly change the matter of another lesser sacrament with equal validity. Then if the matter is valid, no sacrament has been lost, and hence, despite Tractarian laments, Holy Unction is *not* “the lost Pleiad of Anglican theology.” L.

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Among academic changes in the American Church we chronicle:

Rev. Burton Scott Easton, D.D., Ph.D., Professor of New Testament in the Western Seminary, becomes Professor of the Language and Literature of the New Testament at the General Seminary.

Rev. Ralph Brower Pomeroy, M.A., B.D., instructor in Ecclesiastical History, Canon Law, and Polity at the General, has been appointed to the Charles and Elizabeth Ludlow Professorship of Ecclesiastical Polity and Canon Law in the same institution.

Rev. Angus Crawford, D.D., Professor of Oriental Languages and Literature at the Alexandria Seminary since 1887, and the Rev. Samuel A. Wallis, D.D., Professor of Liturgics, Pastoral Theology, Ecclesiastical Polity, and Canon Law are to retire in 1920. They will be succeeded, respectively, by Rev. Thomas Kinloch Nelson, M.A., B.D., at

present Headmaster of the Virginia Episcopal School for Boys, and by Rev. Beverley Dandridge Tucker, M.A., B.D., now rector of St. Paul's Memorial Chapel at the University of Virginia.

In the Preparatory Department of Nashotah, Rev. Frank Gavin, S.S.J.E., and Rev. Charles P. Otis, S.S.J.E. become instructors. Father Gavin will also lecture in Apologetics in the Seminary.

At Sewanee, Rev. John P. Peters, D.D., Ph.D., Sc.D., for many years rector of St. Michael's Church, New York, becomes Professor of New Testament. Rev. Cary B. Wilmer, D.D., rector of St. Luke's Church, Atlanta, becomes Professor of Dogmatic Theology.

At the Western, Rev. Arthur H. Forster, M.A., since 1910 at Trinity College, Toronto, becomes Instructor in the New Testament. Rev. Frank H. Hallock, D.D., rector of Christ Church, Schenectady, will lecture in Dogmatic Theology during the sabbatical leave of absence of Professor Theodore B. Foster. Rev. Harold R. Flower, B.A., becomes Fellow in ecclesiastical history.

